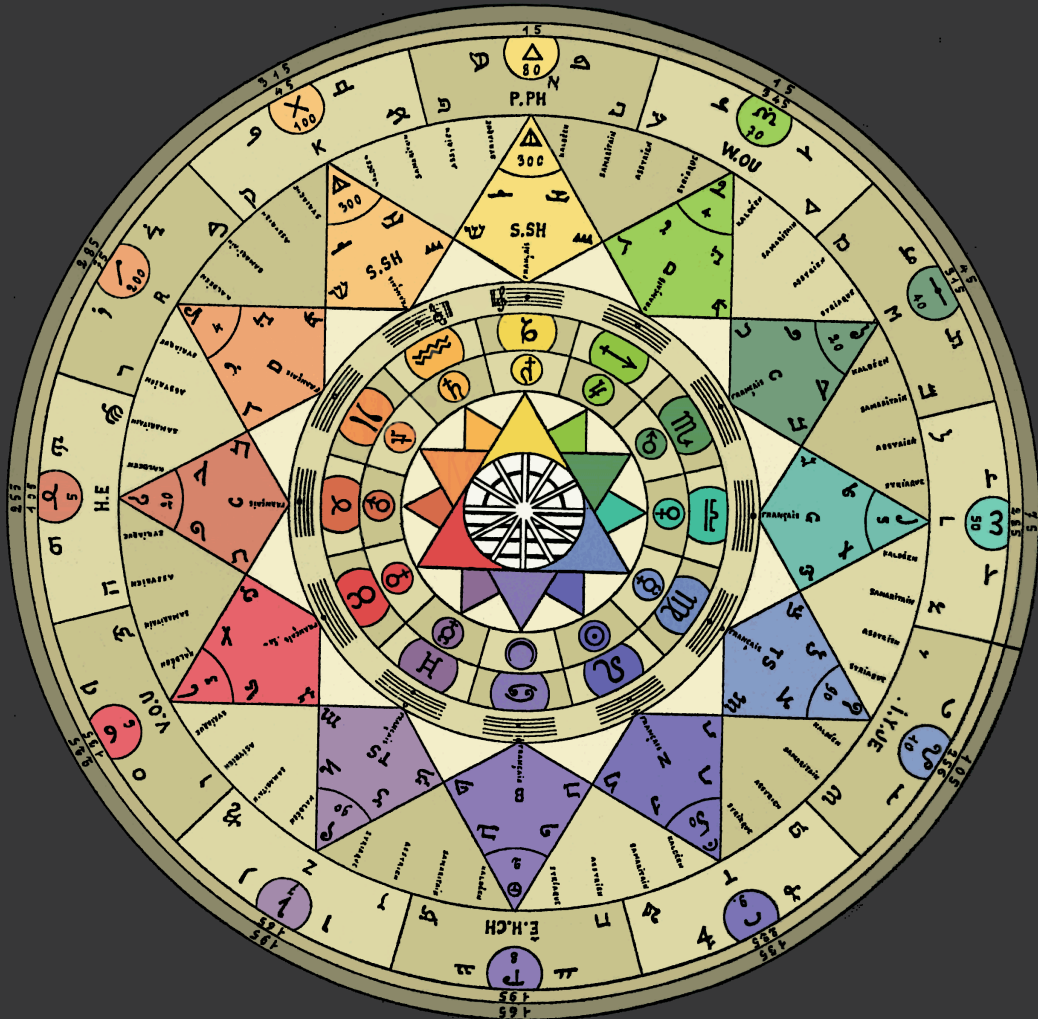


THE ARCHAEOMETER



SAINT-YVES D'ALVEYDRE

The Archaeometer

Saint-Yves d'Alveydre

From *La Gnose* magazine



TRADITION

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PUBLISHERS FOREWORD

Following Saint-Yves d'Alveydre's death, two publications entitled *L'Archéomètre* appeared. The first was the study begun in July-August 1910 in the Revue *La Gnose*, which is the subject of this book. The other is the compilation by Papus's group, "Les Amis de Saint-Yves". The latter has acquired a status of reference, not because of the quality of its content, but because it was the only one to be republished since then, and also because of the misleading propaganda by which Papus had tried to appropriate Saint-Yves, wanting to pass himself off as his disciple. Not only did Saint-Yves always insist on his independence, but *L'Archéomètre* is far from being his pure creation: he had simply tried to expose certain traditional data that Hindus had passed on to him.

This propaganda, which persists today, attempts, for example, to create the illusion that Papus's compilation is the oldest, by the common assertion that it appeared in 1910, the date of the creation of the group "Les Amis de Saint-Yves, or in 1911, which is also erroneous, as we shall show by going over the facts in chronological order. In July-August 1910, *L'Archéomètre* was first published in *La Gnose*, which stated on the front page of its September-October 1910 issue: "Very important notice. - Total or even partial reproduction of the articles and figures contained in this Revue since its origin is expressly forbidden." In November 1910 (p. 163), an "archeometric section" was opened in the journal *L'Initiation* (Papus' organ), to publish preliminary studies for a book scheduled for "April or May 1911". The "Friends" (in reality Papus) in turn insert: "All the plates we will publish in *L'Initiation* are deposited by our company and reproduction is formally forbidden without our written authorization". In this section, several articles appeared, signed "Papus" or unsigned, plagiarizing work already published in *La Gnose*, as the latter's editorial staff pointed out in the headnote to its February 1911 article: "A person whom we will not do the honor of naming has taken the liberty of reproducing in a certain journal, without indicating the source, fragments of the present study already published here, distorting them by gross errors which render them almost incomprehensible. We despise people of this sort too much to pay the slightest attention to their more incorrect procedures; it is enough for us to point them out to our readers, in order to warn them against such elucidations." (p. 53, note 108 of this book). The Caught "Amis" in the "Archéométrique section" abruptly disappeared in March, and the only doctrinal articles subsequently published in it from April onwards (until its definitive cessation after September) scattered fragments, this time signed "Saint-Yves d'Alveydre" (sometimes about the Archéomètre, sometimes not). In addition to these fragments, various startling announcements about the future book appeared in *L'Initiation*: in July 1911 (p. 62), in an embarrassing note, after a lesson in patience to readers who complained about the growing delay in planned publication date, the "Friends" proclaimed their intention to publish "a work by Saint-Yves himself and not by more or less erudite commentators", and added with feigned ingenuity that "at the moment, commentaries on the Archéomètre are appearing all over the place". Very clumsy statements, after their

previous disappointments to discreetly produce their own inexpensive commentaries, "registered" and "formally forbidden to be reproduced. In September 1911 (p. 275), we are assured that "*L'Archéomètre* is in press"; in April 1912 (p. 96), it is "in the process of being printed"; finally, in the July-August-September 1912 issue (p. 69), we are told that it "will appear very soon". The *Mysteria* magazine did not announce its publication until January 1913, under the heading *Les Livres du Mois*.

This chronology therefore belies the publication date of 1910 or 1911 for Papus's book (in which, incidentally, some of the plagiarism mentioned above will be found), as well as any form of primacy of the latter over the study of *La Gnose*. On the contrary, this presentation gives a glimpse of the brouhaha organized from the outset in an attempt to stifle this study, all the more successfully as it quickly became difficult to consult. But concealment can only last for so long, and sooner or later it was bound to resurface in the public domain.

L'Archéomètre de La Gnose appeared from July-August 1910 (1st year, n° 9) to February 1912 (3rd year, n° 2). This study remained unfinished when the Revue ceased publication, probably due to a lack of subscriptions.

Until now, it had never been republished in its original French version in a separate volume. For the first time, we are also reproducing notes written by René Guénon for the published study: the preparation of the article in the March 1912 issue of *La Gnose*, and two other texts.

Our work was based on René Guénon's handwritten notes: handwritten versions of published articles (which we were only able to consult from 4th onwards), and unpublished texts. We have given priority to this handwritten version, followed by the Revue version, including errata. Illustrations have been cleaned up, and colors added where necessary to make them clearer.

The handwritten version shows that René Guénon was the editor of the published articles, but it is not possible to identify him exactly as their author. This work, signed T., is indeed a collective work, according to what he himself says in a correspondence to Galvao dated 24/12/1947 :

"What appeared on the Archaeometer in *La Gnose* was actually a kind of collective work; I collaborated on it along with several others, and the whole was coordinated by A. Thomas, whose initial T. appears as a signature."

Furthermore, it was found that the content of this study was a partial reworking of the Order of the Temple Renovated's lectures, given from 1908 to 1910.

These details won't really help those who insist on finding individual authors to identify everywhere. As for those for whom this question is not crucial and who are not prone to mental vertigo, they will be able to fully appreciate the most important aspect of this study, which is its content.

*Throughout this study, all references without specifying the source implicitly refer to this Review. Page and note numbers in the text refer to the Revue, and those in square brackets refer to the present book (references added by the publisher are in square brackets).

THE ARCHAEOMETER*

*There are no occult sciences, only
hidden ones.*

(Saint-Yves d'Alveydre.)

The Archaeometer, from the Greek, *measure of the Principle* (from ἀρχή, principle, and μέτρον, measure), is the most admirable monument, in the realm of Esotericism, that has ever been raised to the glory of the Universal Word.

It is a synthetic instrument applicable to all Verbal manifestations, enabling us to bring them all back to their common Principle and to realize the place they occupy in Universal Harmony; in a word, it is, in the words of its revealer, the late Master Saint-Yves d'Alveydre, *a cyclic protractor, the cosmological code of high religious, scientific and artistic studies*. We reproduce below the figure, as given by Saint-Yves d'Alveydre.

Let us say here, once and for all, that nothing in the Archeometer is arbitrary: the various elements are placed in a rigorously mathematical manner, and this more-than-human instrument was not created to serve as a means of making one system predominate over another, nor of inventing a new system; the synthesis it comprises cannot be expressed in any system, which would necessarily be a closed formula. It is a synthetic key that makes it possible to determine the intrinsic value of each philosophical, scientific or religious system, and to link it to the universal Tree of Science or Tradition.

A few explanations are in order here concerning the transmission of primordial Tradition, synthesized in the Archaeometer, from one cycle to another¹. For the duration of the *Kali-Youga* (the last period of a cycle), the primordial Tradition, which has been transmitted from the Patriarchal Universities of the previous cycle to those of the current cycle (these cycles may be the durations of human races or other periods), must necessarily be hidden or occulted, as must the very University which possesses it and is responsible for its transmission.

^(*)[Published in July-August 1910 (1st year, n° 9)].

¹In all that follows, we will most often adopt the form of the Brahmanic tradition, in preference to all others, because it makes this exposition easier and more comprehensible; but we will also point out the concordances of the different traditions.

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(Solar University of God, *Is-Râ-El*, *Ishwara-El*), assumed to be either at the summit of Mount *Merou*, or at another point symbolically designated as the center of the World and the abode of the Sovereign of the Gods.

This Tradition is then enclosed in principle in the Ark (the Sanctuary of the Arcana, the organic enclosure in which the principles are contained during the Universe's period of outer dissolution), or the *Thebah*², which entrusted to the care of the *Manou*³ who will govern the following *Manvântara*⁴. Tradition thus enters a period of non-manifestation, during which preparations are made for its re-manifestation in the next cycle (advent of the New Jerusalem, the Covenant of God with Mankind or of Heaven and Earth). The Ark, which contains the principles of things, marks by its symbolic proportions the measure of the universal applications of these principles in all the modalities Being; this is why it contains the plan of the New Jerusalem.

²The animals, ζῷδια, contained in the Ark according to the usual interpretation of biblical texts, are represented by the signs of the Zodiac and the other constellations. *The Thebah* is *Abeth* (A and H can be transformed into each other, as we'll see later), i.e. *Aleph- Beth-Thau*, the sacred alphabet, image of the astral alphabet whose characters are the twelve zodiacal signs and the seven planets that have their domicile in them, plus the three signs unity, duality and multiplicity (the three fundamental letters), making a total of twenty-two letters for the alphabet. 22 reduces to 4 (2 + 2), so all the names formed by the combinations of the twenty-two letters must in principle be contained in a sacred four-letter name (the Word that is lost when Tradition is obscured).

³*Manou*: cosmic or universal Intelligence, creator of all beings, reflected image of the Emanating Word. In his cycle, *Manou* is *Pradjâpati*, the Lord of creatures; he creates beings in his own image, and can be seen as the collective Intelligence of beings in the era preceding the one he governs. *Manou* is the type of Man (*Manava*); in his era, he gives Creation its Law (*Dharma*, *Thorah*); he is thus the primordial and universal Lawgiver.

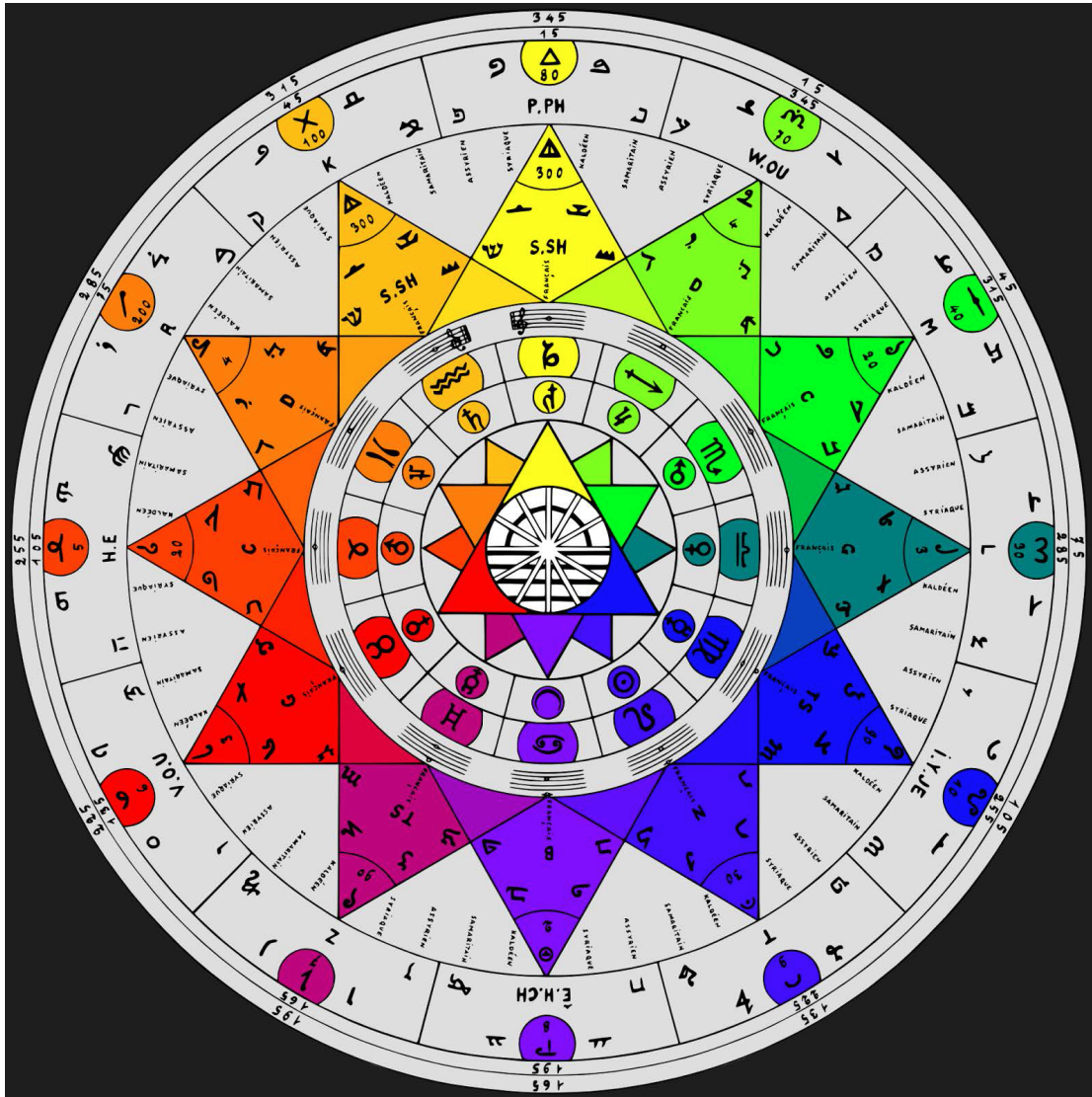
In the *Kali-Youga*, the fourth age (the Iron Age), the *Dharma* Bull (the Law of *Manou*, the *Minotaur* or Bull of *Minos* among the Greeks, the Bull of *Menes* or *Mnevis* among the Egyptians, the *Thorah* of Moses among the Hebrews) is represented as having only one foot on the earth.

⁴*Manvântara*: the era of a *Manou*. In a *Kalpa* (*Brahmâ's* day), there are fourteen *Manvântaras*, each of which is ruled by a particular *Manou*. The first *Manou* of a *Kalpa*, *Adhi- Manou* (*Brahmâ's* first-born), is identical to *Adam-Kadmôn*, manifestation of the Word (*Brahmâ*, when considered in his creative function). In today's *Kalpa*, the first *Manu* is *Swayambhouva*, descended from *Swayambhou* (He who subsists by himself, the Eternal Word); six other *Manus* succeeded him: *Swârochîsha*, *Autami*, *Tâmasa*, *Raivata*, *Chakshousha*, and finally *Vaivaswata*, son of the Sun; the latter, who is also called *Satyavrata* (in his role at the end of the previous *Manvântara*, a role analogous to that of the biblical *Nouah*), is therefore the seventh *Manou* of this *Kalpa*, and it is he who governs the present *Manvântara*. In this same *Kalpa*, seven other *Manus* are to succeed him, to complete the number of fourteen; here are their names *Soûrya-Savarni*, *Daksha-Savarni*, *Brahmâ-Savarni*, *Dharma-Savarni*, *Roudra-Savarni*, *Roucheya*, *Agni-Savarni*. (The word *Savarni* means: which is similar to, which participates in the nature of; placed after the name of a principle, it designates a being that manifests this principle, because the manifestation of a principle participates in its nature, is derived from its very essence).

La Gnose, July-August 1910 (1st year, n° 9).

University that will be established on the model or in the image of the old one, by a new adaptation, at the beginning of the next cycle. This is the true meaning of the word Archeometer, measure of the Principle.

We will now take a brief look at how the Archaeometer is constructed, and then consider in detail each of the parts that make up this marvellous instrument.

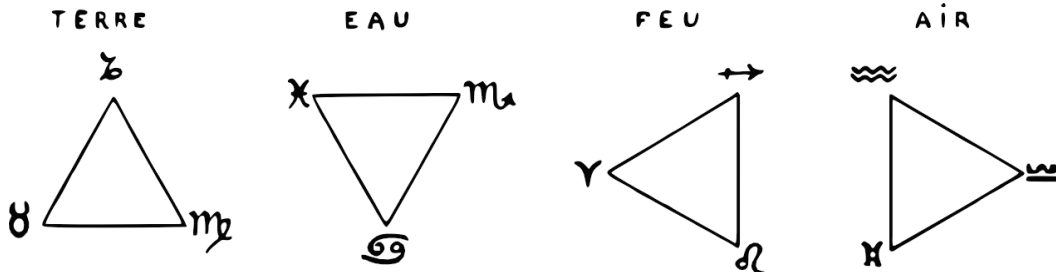


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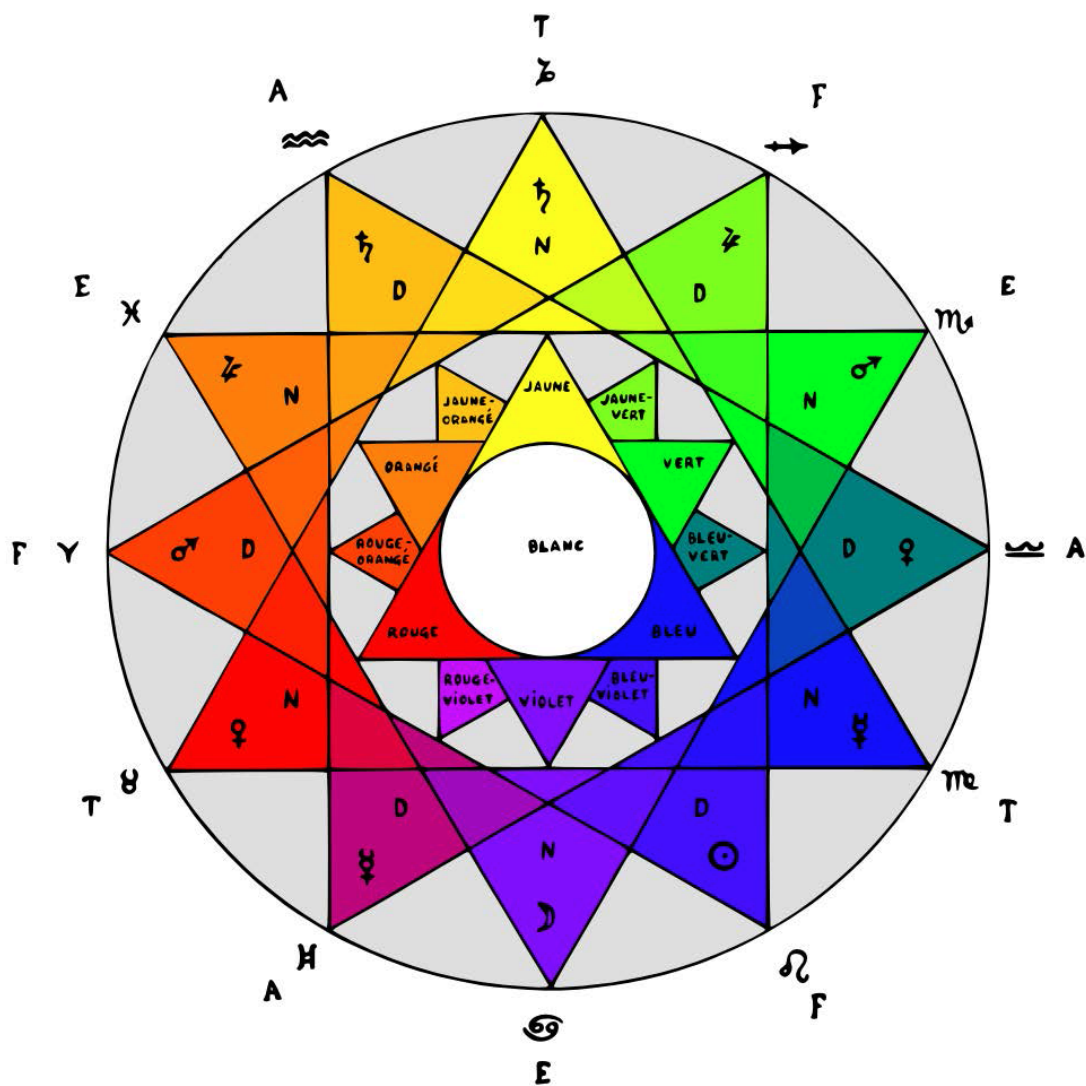
The numerical basis of the Archaeometer is the duodenium, although this duodenium is generated by a ternary.

It is composed of several concentric zones of equivalents showing the respective relationships of colors, planets, zodiac signs, musical notes, alphabetical characters and numbers.

The central part of the figure represents four intertwined equilateral triangles inscribed in a circle, forming twelve vertices or points, to each of which corresponds a specific color. The first upright triangle, with its apex pointing upwards, corresponds to the three fundamental colors, arranged as follows: yellow at the apex, blue to the right of the base, and red to the left. The second, upside-down triangle, arranged symmetrically and inversely to the first, contains the three intermediate colors formed by mixing the fundamental colors in pairs, distributed as follows: violet, resulting from red and blue, at the top; orange, resulting from red and yellow, on the left; and green, resulting from yellow and blue, on the right. The other two triangles, also arranged symmetrically in relation to the first two, and whose vertices occupy the median points, correspond to other intermediate colors, always produced by mixing, two by two, the colors immediately adjacent. At the center is white, the synthesis of all colors: this is the region principal Unity. Outside the various circles that make up the Archeometer, black is assumed, which is the absence of all light, and therefore of all color: this is the region Outer Darkness. The four triangles just mentioned are those of the four elements: the first, whose vertex is at the top, is the Earth triangle; the second, whose vertex is at the bottom, is the Water triangle; the third, whose vertex is on the left, is the Earth triangle. Fire; and finally the fourth, whose vertex is on the right, Air triangle.



The twelve signs of the Zodiac correspond three by three to the four elements in the following order: Fire, Earth, Air, Water. These twelve signs are the domiciles of the seven planets; each planet has a diurnal and a nocturnal domicile, except for the Sun and Moon, which have only one domicile each. As the Sun is considered essentially diurnal, and the Moon essentially nocturnal, diurnal and nocturnal planets alternate regularly along the circumference. We can see that the triangles of Fire and Air contain all the diurnal planets, and that the triangles of Earth and Water contain all the nocturnal planets; it's important to note that the latter are precisely the two main triangles.



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In fact, the following table will bring out more clearly what we have just said.

FEU (D)	TERRE (N)	AIR (D)	EAU (N)
♈	♏	♊	♉
♎	♌	♋	♊
♊	♍	♈	♏

In the Archeometer, each planet is located opposite the zodiac sign in which it has its domicile; considering successively each of the planets, in its domicile, in its relationship with the colors, here are the correspondences obtained:

Nocturnal Saturn,	in	Capricorn,	matches	to Yellow.
Diurnal Saturn,	-	Aquarius,	-	to Orange-Yellow.
Diurnal Jupiter,	-	Sagittarius,	-	in Yellow-Green.
Nocturnal Jupiter	-	Pisces	-	to Orange.
Nocturnal Mars,	-	Scorpio,	-	in Green.
Diurnal Mars,	-	Aries,	-	in Red-Orange.
Diurnal Venus,	-	Libra,	-	at Blue-Green.
Nocturnal Venus,	-	Taurus,	-	to Red.
Nocturnal Mercury,	-	the Virgin,	-	au Bleu.
Diurnal Mercury,	-	Gemini,	-	at Red-Violet.
Diurnal Sun,	-	the Lion,	-	at Blue-Violet.
Nocturnal Moon,	-	Cancer,	-	to Violet.

Each planet, except the Sun and Moon, has two corresponding colors: these are the colors of the oxides of the metals that correspond to the same planets, since each metal generally has at least two oxides; moreover, these are also the colors of most salts of the same metals. The correspondences of the metals with the planets are as follows:

Sun	.....	Now.
Moon	.....	Silver.
Saturn	.....	Lead.
Jupiter	.....	Pewter.
Mars	.....	Iron.
Venus	.....	Copper.
Mercury	.....	Quicksilver.

However, these correspondences given by the Archaeometer for colors do not agree with those ordinarily indicated: for example, black or gray is generally assigned to Saturn, blue or violet to Jupiter, red to Mars, yellow or orange to the Sun, green to Venus, white to the Moon; as for Mercury, no particular color can be attributed to it. This discrepancy stems from the fact that the colors given by the Archeometer are the colors of the *salts*, whereas those usually indicated relate rather to the *appearance of* the metals themselves. We won't insist on this point here; we'll come back to it later in this study.

We'll also leave aside for the moment the study of astrological correspondences with music, as it requires lengthy development; we'll come back to it later.

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We now come to the correspondences with the various alphabets and numbers; this study is extremely important, as it holds the key to the whole of hermeneutics, and will therefore be the subject of the greater part of this work.

The most important alphabet to be considered here is the *Watan* alphabet. This alphabet, which was the primitive writing of the Atlanteans and the Red Race, and whose tradition was passed on to Egypt and India after the catastrophe when Atlantis disappeared, is the exact translation of the astral alphabet. It comprises three constituent letters (corresponding to the three persons of the Trinity, or the first three *Sephiroth*, which are the first three numbers from which all the others sprang), seven planetary and twelve zodiacal, making a total of twenty-two characters corresponding to the twenty-two letters of the second language spoken by Phil $\ddot{\circ}$ Inc $\ddot{\circ}$. It was this alphabet, known to Moses in the Temples of Egypt, that became the first Hebrew alphabet, but which was subsequently modified over the centuries, until it was completely lost during the Babylonian captivity. The primitive alphabet of the Atlanteans was preserved in India, and came down to us through the Brahms ⁵; as for the Atlantean language itself, it must have been divided into several dialects, which perhaps even became independent languages in time, and it was one of these languages that passed into Egypt; this Egyptian language was the origin of the Hebrew language, according to Fabre d'Olivet.

On the following page, you'll find a table showing how numbers correspond to the characters of the *Watan* alphabet, the Hebrew alphabet, the planets and the zodiac signs.

⁵Cf. Saint-Yves d'Alveydre, *Notes sur la Tradition Cabalistique*.

N° D'ORDRE	VALEUR NUMÉRIQUE	ALPHABET WATAN	LETTRES HÉBRAÏQUES CORRESPONDANTES	CORRESPONDANCES DES		
				LETTRES CONSTITUTIVES	LETTRES PLANÉTAIRES	LETTRES ZODIACALES
1	1	—	א	I		
2	2	ב	ב		ד	
3	3	ג	ג		ה	
4	4	ד	ד		ו	
5	5	ה	ה			ז
6	6	ו	ו			ח
7	7	ז	ז			ט
8	8	ח	ח			י
9	9	ט	ט			כ
10	10	י	י			ל
11	20	כ	כ		א	
12	30	ל	ל			ב
13	40	מ	מ			ג
14	50	נ	נ		ב	
15	60	ס	ס	II		
16	70	ע	ע			ד
17	80	פ	פ			ה
18	90	צ	צ		ה	
19	100	ק	ק			ו
20	200	ר	ר			ז
21	300	ש	ש		ז	
22	400	ת	ת	III		

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Having briefly explained the constitution of the Archaeometer, we will now take a closer look at each of component parts.

The two main triangles to consider are :

1°The right triangle, with the colors yellow, blue and red; it is called the *Triangle of the Word and Earth of the Principle, and of the Immanation of the Living in Him*; it corresponds to the name of *Jesus*;

2°The inverted triangle, with the colors green, violet and orange; it's called the *Triangle of Living Waters, Origins, or Refraction of the Eternal Principle in Temporal Embryology*; it corresponds to the name *Mary*.

The Triangle of the Earth of Principle or Celestial Earth (*Swarga-bhoumi*), corresponds to Mountain at the center of the World (the *Merou*), whose summit is the abode of *Ishwara (Mahâ-Dêva)*, in the sphere of *Sani* or Saturn. The vertical diameter is the north-south axis of the World⁶, running from the top of the *Grouper* (north pole, winter solstice or Capricorn, home of Saturn) to the bottom of the Abyss of the Great Waters (south pole, summer solstice or Cancer, home of the Moon). The horizontal line represents the surface of the Ocean of the Great Waters (reservoir of possibilities, or universal passivity); the *Grouper* is reflected in this Ocean, in the middle of which it rises⁷.

⁶At first glance, it seems that there can be neither north nor south in the Zodiac, which intersects the universal sphere along the great horizontal circle (Equator, assumed to coincide completely with the plane of the Ecliptic, which is not the case in the material solar system, always assumed to be related to the earth), but it must be assumed that, in order to locate the beginning of the year in the Zodiac, having chosen the orientation to be discussed later (west-east axis), we bring down to the horizontal plane the great perpendicular circle, i.e. the vertical circle having this axis as its horizontal diameter, thus making the vertical axis joining the summit of the *Merou* to the bottom of the Great Waters coincide with the line of the solstices, and at the same time determining the starting point of the year; We can therefore say that, in the Zodiac, the solstice line is the north-south axis.

The entire figure is a projection of the entire Universe onto the surface of the Great Waters, referred to the central point of this surface (its point of intersection with the vertical axis).

⁷The *Meru* is located at the North Pole, where the Sun can complete its entire diurnal revolution without dropping below the horizon, and where, if the plane of the Ecliptic coincided with that of the Equator, the Sun would never leave the horizon (see Vedic texts). In the current state of affairs, with our solar system relative to the Earth (these two planes not coinciding), the Sun completes its diurnal revolution with the portion of the Ecliptic where it is during this time, and which occupies a length one degree on the celestial sphere; the Sun thus describes a circle on the celestial sphere, roughly parallel to Equator (this circle is not actually closed), and if this circle is above the Equator (as it is during the half of the year when the Sun is north of the Equator), the Sun will not cease to illuminate the North Pole during this time; on the other hand, during the other half of the year, when the Sun is south of the Equator, illuminating the South Pole, the North Pole will remain in darkness.

In this figure, the upright Earth triangle represents the active element (the Word), and the upside-down Water triangle represents the passive element (*Mariah* or *Mâyâ*); these two triangles form the sign of Creation (*sénaire*); the passive triangle is the reflection of the active triangle, which expresses the law of analogy formulated by Hermes: what is above is like what is below, but in reverse⁸.

The two axes of the figure form the cross, which, by rotation around its center, generates the circle; by rotation in three planes forming a trirectangular trihedron, it will generate the sphere (*Œuf du Monde*)⁹.

If we rotate the figure a quarter of a circle in its plane (in the direct direction of rotation, i.e. to the left from the top), we obtain the two triangles of Fire and Air, the Fire triangle having replaced that of Earth (active element), and the Air triangle having replaced that of Water (passive element); we then see that the dry elements are active and the wet elements are passive. The line that joins the vertices of these two new triangles is the diameter of the surface of the Great Waters that joins east to west; it unites the two equinoxes, just as the north-south axis, which is perpendicular to it, unites the two solstices. To orient yourself on this horizontal line, you need to know which of the two ends corresponds to the West, and which to the East; given that these two extremities correspond respectively to the spring equinox (Aries, domicile of Mars) and the autumn equinox (Libra, domicile of Venus), we can see that we must choose an origin on the horizontal circle (perpendicular to the plane of the figure, its trace on the latter being the horizontal diameter), which is the horizontal diametral section of the Egg of the World, of which the Great Waters occupy the lower half; which means that 'the time at which the year begins must be determined, and that the solution to this problem of orientation will depend on this.

⁸The inverted triangle is the symbol of the *Yoni*, the feminine emblem; the right triangle, on the other hand, is a masculine symbol analogous to the *Linga*.

⁹In the World Egg (*Brahmânda*), the manifestation of *Brahmâ* (the Creator Word) as *Pradjapâti* (Lord of creatures, identical to *Adhi-Manou*), who is also called *Virâdj*, is born as *Hiranya-Garbha* (Golden Embryo), which is the involuted igneous principle, which the Egyptians regarded as the manifestation of *Phthah* (*Hephaestus* of the Greeks).

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If we join two by two the other opposite angles of these four triangles, we obtain two other crosses which are particular and intermediate positions of the first cross considered in the course of its rotation around its center in the plane of the figure. We can also see that, in this rotation, each vertex can occupy any position; it occupies them all successively, thus traversing the entire Zodiac; its position will still depend on the starting point given to the year, if we place this starting point at the top.

If we consider in particular the case where the two triangles of Fire and Air have become the two main triangles, the straight Fire triangle and the inverted Air triangle, which corresponds to a quarter-circle rotation, then the beginning of the year is at the vernal equinox (15th degree of Aries), instead of being, as in the primitive figure, at the winter solstice (15th degree of Capricorn). In this case, symbolically, Mount *Merou* will be replaced by a column of fire supporting the World, and the cup containing the Waters becomes, to continue its role as an emblem of the passive principle, a symbol of Air, as seen in the Tarot correspondences¹⁰.

This shift in origin of year, with all its consequences, characterizes the modification made in presentation of Tradition (the Sacred Books)¹¹, at the beginning of the *Kali-Youga*¹² (*Krishna's* role).

The change from the regular beginning of the year at the winter solstice to the beginning of the year at the vernal equinox gave rise to naturalist religions (Ionians, Phoenicians) and atomist philosophies.

¹⁰In the Tarot, the passive principle, represented by the *cup*, corresponds to Air, but the active principle, represented by the *staff*, corresponds to Earth; the *sword*, representing the union of these two principles, corresponds to Fire, and the *denarius*, symbolizing the product of this union, corresponds to Water.

If we were to consider the genesis of the four elements from the primordial Aether, the arrangement would be quite different: Air, the first differentiation of Aether, would then polarize into Fire, the active element, and Water, the passive element, and the action of Fire on Water would give rise to Earth. This shows that correspondences differ according to the point of view considered.

¹¹The Sacred Books are the expression of divine Wisdom adapted to human understanding, and this is why, among the Egyptians, they were attributed to *Thoth* or *Hermes*; they are not the work of individuals, but of the Priestly University which is, on earth, the immanent manifestation of Wisdom. In certain cases, Wisdom may take an individual as its organ (Moses, Orpheus, etc.), but then the latter, in his role as revelator or adapter of Tradition, loses his individuality, which is symbolized by the exchange of his profane name for an initiatory one.

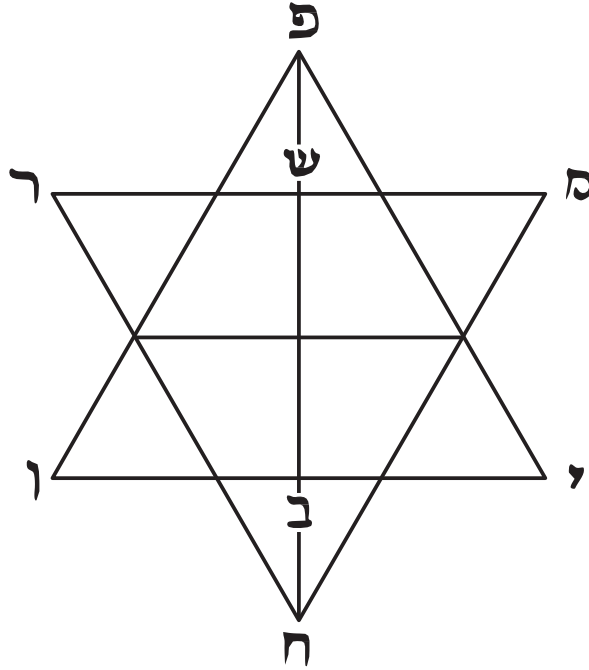
¹²*Kali-Youga* begins 36 years after *Krishna's* death; similarly, 36 years after the death of Christ (or, more precisely, of Jesus, considered as the earthly manifestation of the *Christos* principle, since death cannot affect a principle, but only the *symbolic* individuality that manifests this principle *for us*), i.e. in the year 70, the Romans destroy Jerusalem, thus beginning the definitive dispersion of the Jews, which for them corresponds to the era of *Kali-Youga*. There's a connection to be made here, which we'll have to come back to later, when we study the succession of *Vishnu's* manifestations and their relationships.

(Kanâda, Democritus). Traditions distorted in this way become lunar, feminine, while traditions based on primitive Archaeometry are solar, masculine.

The Earth Triangle of the Principle is the Triangle of the Word; but, if we consider in particular its three angles, they belong respectively: the first (ʾ) to the Celestial Virgin¹³; the second (פ), which is the vertex, to the Word itself and its manifestations; the third (י) to the Holy Spirit. Similarly, the colors corresponding to these three angles relate correlatively: blue to the Virgin, yellow to the Word, red to the Spirit; white, which is at the center, is then the color of the Father, i.e. of the Principle itself, yellow being that of its primordial manifestation. The ternary formed by these three angles is reflected in another ternary (the Trinity of *Mâyâ*), formed by those of the Triangle of the Great Waters; this second ternary then designates the illusion (reflection, Demiurgic or extra-principal Creation) that man must destroy within himself to inhabit the Land of the Living (opposite Triangle), which is the place of Truth (*Satya-Loka*), the domain of Knowledge (*Djnâna*, Γνῶσις) through which all illusion (form, outer world) is dispelled.

¹³This letter is feminine in the *Watan* alphabet, as well as in the Sanskrit alphabet, while its corresponding letter in the Hebrew alphabet is masculine.

THE ARCHAEOMETER



The first letter of the Triangle of the Land of the Living is י, the Royal of solar and archaeometric alphabets; its reflection in the Triangle of the Great Waters is מ, Royal of lunarized and, consequently, disarcheometric alphabetic systems. The reflection of ו likewise, is ר; finally, to ט, zodiacal of Capricorn, which occupies the summit of the Earth of the Living, corresponds ח, zodiacal of Cancer, which occupies the bottom of the Great Waters; the planetary of ט is ש, letter of Saturn, and that of ח is ב, letter of the Moon.

The letters of the Triangle of the Land of the Living form the names of the Word and its direct manifestations (by emanation, not reflection): IPhO (or *Fo-hi*) and IShO or OShI (*Ishwa-Ra*, Jesus-King, and *Oshi-Ri* or *Osiris*). The letters of the Great Waters Triangle form the name of MaRiaH (or *Mâyâ*, the letter R being frequently subtracted or added in Sanskrit roots), manifestation of the Celestial Virgin in the realm of temporal Embryogenesis, and that of the Word manifested by her (reflection of the Principle within the Great Waters) and acting as Creator (BRaHMâ). Read the other way round, MaRiaH's name becomes that of HeRMès, the Psychopomp, the conductor of ascending and descending souls.

Before looking in more detail at these names, and all the others that can be obtained by combining these same letters, we must first give some general information on the *Watan* alphabet.

(To be continued.)

THE ARCHAEOMETER (continued)*

We have already seen that the Watan alphabet, like all solar and therefore regular alphabets, comprises twenty-two letters, divided into three constitutive letters corresponding to the three Divine Principles, seven double letters corresponding to the seven planets, and twelve single letters corresponding to the twelve zodiacal signs; we'll look at the reasons for these divisions later.

The table given above (p. 186 [p. [13](#)]) shows the correspondences between the different types of letters as given by the Archaeometer, but it is important to note that these are not the same as those given by the *Sepher Ietzirah* for the Hebrew alphabet. In fact, the old alphabet having been lost during the Babylonian captivity, when Ezra wanted to reconstitute the text of the *Thorah*, he used a Chaldean, or more precisely Assyrian, script, which is the so-called square Hebrew script still used today¹⁴. The new alphabet had twenty-two letters like the old one, but the correspondences were modified and became those found in the *Sepher Ietzirah*.

(*) [Published in September-October 1910 (1st year, n° 10)].

¹⁴This alphabet is designated as Assyrian in the main figure the Archaeometer (see plate [p. [7](#)]).

THE ARCHAEOMETER

According to the Archéomètre, the correspondences are as follows¹⁵:

LETTRES CONSTITUTIVES											
III	II	I									
⚡	⋯	—									
ת	ם	א									
LETTRES PLANÉTAIRES											
♈	♉	♊	♋	♌	♍	♎					
ש	ז	ח	ט	י	כ	ל					
ב	ד	ו	ה	ו	ז	ח					
LETTRES ZODIACALES											
♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל
מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	י	י

Now here are the changes we've just been talking about. We have swapped מ and ט, so as to replace the word אסות (*Asoth*), formed by the whole of the three constituent letters, by אמש (*Emesh*)⁽¹⁶⁾; we have also swapped ו and ר, פ and ז. To the planets placed in alphabetical order, we have matched them in astrological order (starting with Saturn), which completely changes the correspondences, although, among the seven new planets, we find four of the old ones¹⁷. The first seven zodiacal planets remain the same; but then ו is returned to its alphabetical rank, making it correspond to Scorpio (to which

¹⁵This table and the following one are to be read from right to left; we have adopted this arrangement because of the Hebrew correspondences shown (Hebrew is known to be read from right to left).

¹⁶Swapping only מ and ט, we have the word אמת (*Emeth*), which in Hebrew means Truth. - Reading the word אמש (*Emesh*) from left to right, this word becomes *Shema*, another form of the word *Shem* (שם) the Name, designation of the Name par excellence, the Name that contains all names, i.e. the Divine Tetragrammaton.

¹⁷These are the first four in alphabetical order: ב, which corresponds to Saturn instead of the Moon; ל, which corresponds to Jupiter instead of Venus; ד, which corresponds to Mars instead of Jupiter; ו, which corresponds to the Sun instead of Mars. - Among the planets, only Mercury occupies the same rank (penultimate) in both correspondences.

primitively נ), and at the same time moves all subsequent zodiacs back one rank. Finally, the new correspondences are as follows:

LETTRES CONSTITUTIVES

III II I

ש נ א

LETTRES PLANÉTAIRES

ת ר פ כ ד י ב

☾ ♃ ♀ ☉ ♂ ♄ ♀

LETTRES ZODIACALES

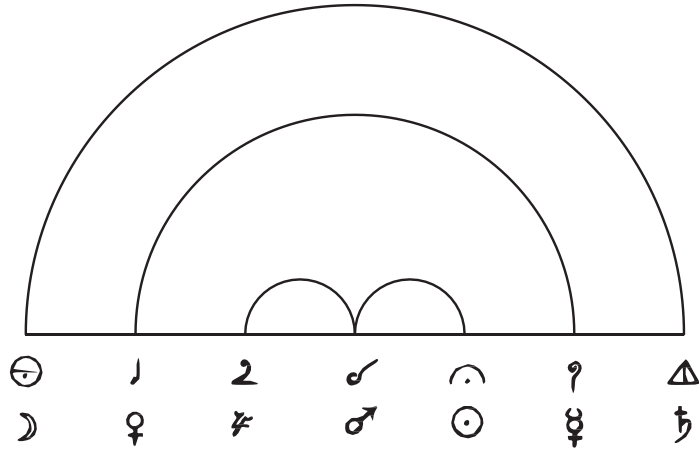
ק צ ע ס נ ל י ט ח ז ו ה

♈ ♎ ♏ ♐ ♑ ♒ ♓ ♈ ♉ ♊ ♋ ♌

These correspondences are those found in *Sepher Ietzirah*.

THE ARCHAEMETER

To the above, we must add a remark on the order of the planetary letters in the Watan alphabet.



The next three planets, Jupiter, Mars and the Sun, correspond, in their astrological order, to the three central letters in alphabetical order; Venus and Mercury correspond to the second and penultimate letters respectively; finally, the Moon occupies the first rank, so that the two extreme planets, Saturn and the Moon, are placed at either end of the series of planetary letters.

As for the zodiacal letters, their alphabetical order corresponds to the natural order of the signs to which they relate.

By adding up the numerical values of the constituent letters, according to the Archeometer (A=1, S=60, Th=400), we find 461, or DVA (by replacing the numbers with the corresponding letters), in Sanskrit *Dêva*, divinity; 4+6+1=11, which is the number of Force¹⁸. The numerical values of the planetary letters added together (B=2, G=3, D=4, C=20, N=50, Ts=90, Sh =300) give 469, or DVT, in Sanskrit *Dêvata*, deity; 4+ 6+ 9=19, 1 +9=10= י, the principle. Similarly, the numerical values of the zodiacal letters (H=5, V=6, Z=7, H=8 ¹⁹, T=9, I =10, L=30, M=40, Ô=70, Ph=80, K=100, R=200) give 565, or הוה, Absolute Life, equivalent to the Sanskrit *Jîva*, Universal Life ; the planetary and zodiacal letters, taken together in this way, give יהוה, and so they are all

¹⁸See the corresponding Tarot blade; more this later.

¹⁹We transcribe the Hebrew ת as H, and the ע as Ô.

contained in principle in the Tetragrammaton²⁰. Adding up the values of the 22 letters, we get : 461+469+565=1495, or ADTE, in Sanskrit *Aditi*²¹, indivisible life; moreover, 1+4+9+5=19, 1+9=10, as the entire alphabet is contained in potentiality in ך, the principle²².

From the above, it is clear that the mother or constituent letters correspond to the idea of Divinity, the planetary letters to the idea of Principle, and in particular of active Principle, and finally the zodiacal letters to that of vital environment in which the action of Principle is exercised.

Of the 22 letters making up the Watan alphabet, only 19 appear in the Archeometer²³, 12 zodiacal, or single, and 7 planetary, or double²⁴; 3 are therefore missing, which are the three mother or constituent letters: — (A), · · (S), and ∪ (Th), whose formation we shall now study.

If we cut the circular figure forming the Archaeometer along the horizontal diameter, dividing it into two semicircles, and then rotate the upper semicircle around the tangent at the right end of the horizontal diameter (parallel to the figure's vertical axis), so that it occupies a position symmetrical to its original position²⁵, we obtain a synthetic figure representing all the letters

²⁰It's important to note that the set of planetary letters, synthesized by ך, represents the moving part of the figure, circulating in front of the fixed part, which is the Zodiac, and which, in the Tetragrammaton, corresponds to the set of letters הוה. - The Zodiac is fixed *in itself*, but it is mobile *relation to us* in the course of a year or any cycle (such as that of the precession of the equinoxes), and, for this reason, we must then regard the whole figure as rotating around its center.

²¹In Sanskrit, the letter *ī*, as a feminine ending, is equivalent to the Hebrew ה. - Moreover, as we have already pointed out, in the Sanskrit alphabet, the consonant letter I (Ya) is also a feminine sign, as in the Watan alphabet; the same is true of the Greek Y.

²²The Hebrew ך represents the masculine or active principle (the Word); the corresponding letter of the Watan alphabet also designates the principle, but under its feminine aspect (the Celestial Virgin), and it is to this feminine principle that the word בראשית, with which Genesis begins, alludes.

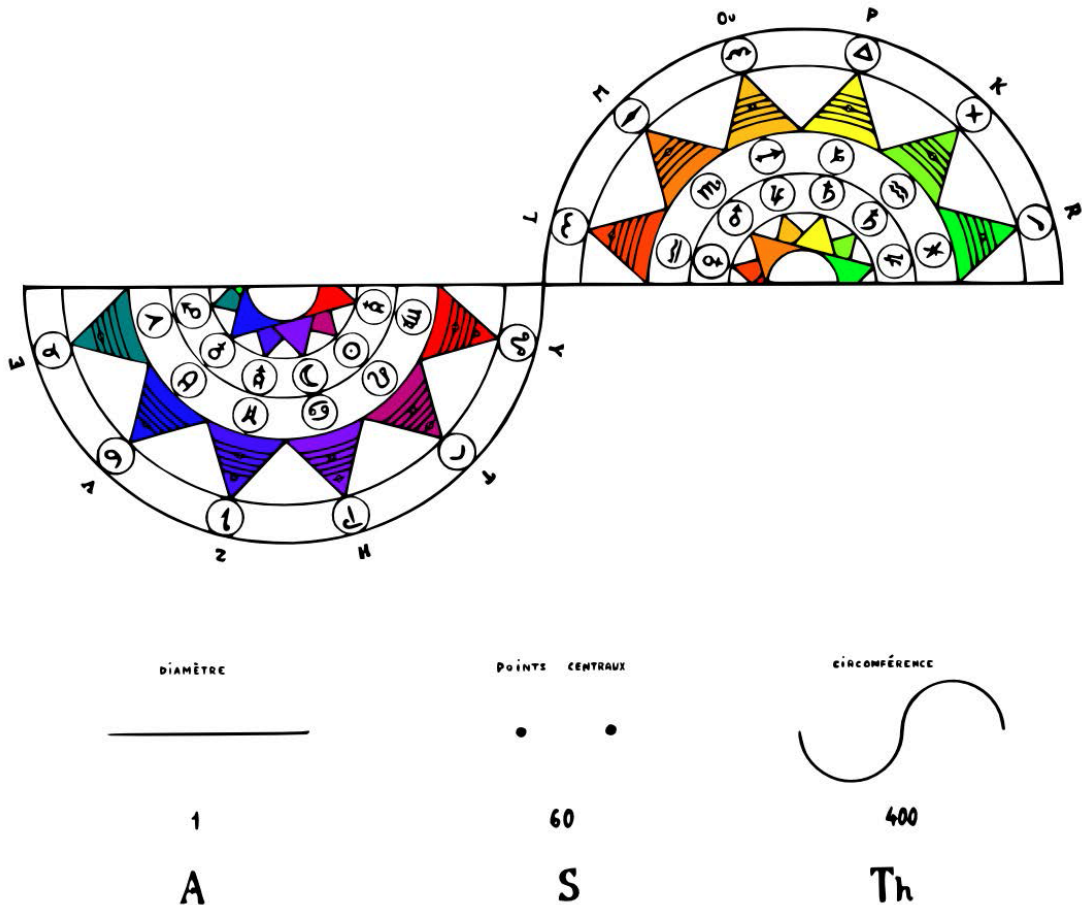
²³This number corresponds to a 19-year cycle, used from earliest antiquity, and to which the Chaldeans gave the name *Saros*; we'll talk about this later.

²⁴On the main figure (see out-of-text plate [p. 7]), the single or zodiacal letters, and their correspondences with those of other alphabets, occupy the third zone from the outer circle; the double or planetary letters occupy the fourth zone; as the latter are naturally equal in number to the planets, i.e. seven, they are placed in the twelve divisions of the circle in the same way as the planets, according to their diurnal and nocturnal domiciles; five of them are therefore repeated twice.

²⁵In fact, in the following figure, the horizontal diameter is not the same as in the main figure, but makes an angle of 15 degrees with it, so that the left end of the new horizontal diameter coincides with the beginning of the sign of Aries (the corresponding end of the old one coinciding with the middle of the same sign).

THE ARCHAEOMETER

— (A), · · (S), and ∞ (Th); (A) is formed by the horizontal diameter, (S) by the central points, and (Th) by the development of the circumference. The combination of these three letters forms the word ASoTh, as mentioned above.



The letter (A) represents unity, (S) binary, and (Th) multiplicity. In the world considered in relation to us, unity corresponds to spirit, multiplicity to matter, and the intermediate or balancing term is life; consequently, the set of these three letters can be seen as representing the Universe divided into three planes: spiritual²⁶, astral²⁷, and material²⁸.

²⁶The spiritual or divine plane is the principal world, which corresponds to the center in the Archeometer figure; it is the plane of pure Being or Unity.

²⁷This is the realm of cosmic forces, which, from this point of view, should be called the vital or energetic plane; but the term astral plane, due to Paracelsus, is more commonly used, because these cosmic forces, when considered in the world of the astral plane, have a very strong energetic effect.

From a more universal, and at the same time more metaphysical, point of view, we can say that the first term corresponds to the divine Principle, subsisting in and of itself, independently of all action and manifestation; the second term represents the Principle's action, which will produce all manifestations by exerting itself on the universal Passivity (feminine principle), which contains all possibilities²⁹, and which is represented by the third term. If we apply this to a being, the first term is the spiritual principle, the Self (*Âtmâ*); the second is the being as it manifests (*Jīvâtâmâ*); finally, the third is the environment in which the being's manifestations occur, or the set of cycles or stages through which these manifestations evolve. The first two letters, *As*, can therefore be seen as designating the being independently of its environment, while *Asoth*, from this point of view, will designate the being situated in the environment where its evolution takes place.

physical, and particularly in the solar system, are the Astral Forces. The symbol · · represents the polarization of the Universal Force, as does the number 11, which also expresses Balanced Binary, and corresponds to the letter ऽ, planetary of Mars in the Watan alphabet. In Sanskrit, it is the initial of the name of *Karttikeya* (also called *Skanda*), the head of the Celestial Militia, and of *Kâma*, Desire, the principal aspect of Universal Force. - The astral plane comprises the seven planetary spheres, according to which the cosmic Forces are analogically distributed; consequently, in the Archeometer figure, it corresponds to the planetary zone. Finally, this is the plane of the Word or Active Principle, containing in potential all manifestations of Being, and whose polarization (by reflection on the surface of the Great Waters) is represented in the *Zohar* by the *Macroprosope* and *Microprosope*.

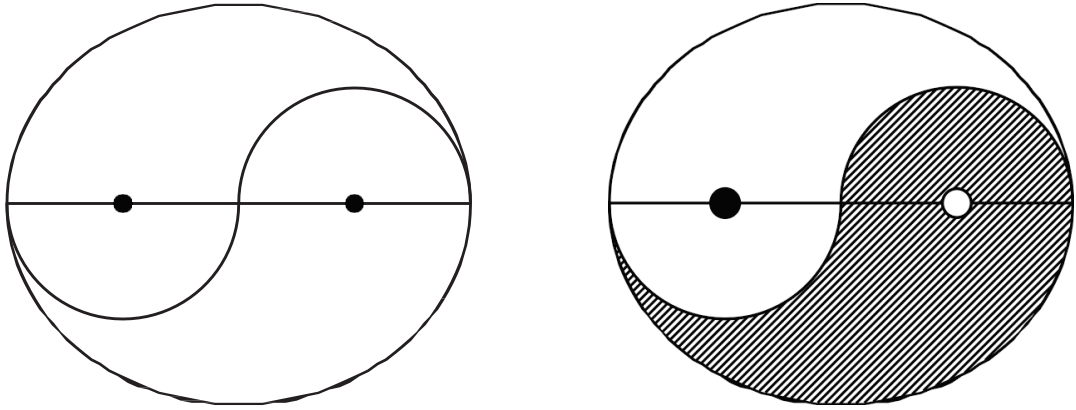
²⁸This word designates everything that is potentially contained in the primordial Aether, i.e. the totality of all material possibilities, and not just the physical world (in the most usual sense of the word), which is merely the manifestation of a particular material possibility. The Aether is the cosmic medium (*Ākāṣa*) on which the action of the Creator Word is exerted; in the Archeometer figure, this medium corresponds to the outer zone, i.e. zodiacal envelope.

- In the Earth-based solar system, the analogy must be reversed: the principal world is represented by the heavens above the planetary spheres (the sky of the fixed stars, the first moving star and the empyrean sky), and the realm of material realization is represented by the sublunary world, i.e. by the Earth itself enveloped in its atmosphere; all seven planetary spheres continue to correspond to the astral plane or intermediate world. This indicates the correspondences of the three letters (A), (S) and (Th), if we relate them specifically to the solar system.

²⁹All formal and informal possibilities, and not just material possibilities, which are only one particular possibility among formal possibilities.

THE ARCHAEOMETER

The hieroglyphic symbol expressed by the word *Asoth* can be represented as follows:



and so we have a symbol that can be found as far away as China³⁰, demonstrating once again that all traditions, however different in appearance, originate from a common source.

³⁰The *Yn-yang* symbol; for its metaphysical explanation, see Matgioi, *La Voie Métaphysique*, pp. 129 ff. - However, it should be noted that, in the usual *Yn-yang* figure, the ellipse is replaced by its principal circle (a circle with the major axis as its diameter); the ellipse itself can be seen as the orthogonal projection, on its primitive plane, of this circle having rotated by a certain angle around its horizontal diameter, which becomes the major axis, while the minor axis is the projection of the vertical diameter ; the angle of the plane of the circle, in the position under consideration, with the plane of the figure (one half-circle thus being above this plane and the other below), is determined by the ratio of the minor axis to the major axis, a ratio which is equal to the cosine of this angle. - Let's determine this angle in the case where the foci of the ellipse coincide with the two central points, which is the case in the two preceding figures. The focal distance is then equal to half the major axis, and the latter is double the diameter of the outer circle of the Archeometer; if we denote the radius of this circle by r , half the major axis by a , half the minor by b , and half the minor axis by c , then the focal distance is equal to the diameter of the outer circle of the Archeometer.

focal half-distance, $a = 2r$, $c = \frac{a}{2} = r$. On the other hand, the length of the minor axis is given by

formula: $b^2 = a^2 - c^2$, which, by replacing a and c by their values as a function of r , becomes: $b^2 = 4r^2 - r^2$.

$b^2 = 3r^2$, from which $b = r\sqrt{3}$; so for the ratio of the two axes of the ellipse: $\frac{b}{a} = \frac{\sqrt{3}}{2}$. Therefore, if

x is the angle we're looking for, this angle being between 0 and $\frac{\pi}{2}$ (because it's clear that

is the acute dihedral formed by the two planes: values between $\frac{\pi}{2}$ and π , and corresponding to

a dihedral that becomes obtuse as rotation continues, correspond to positions of the ellipse

It's the figure of the World Egg emerging from chaos, which Genesis describes as the separation of day and night, light and darkness - a separation which, moreover, is only made in principle, since the binary character of this symbol only exists insofar as we consider it as such, in order to conceive the World under an intelligible aspect. This concept of the World Egg (*Brahmânda*), found at the beginning of all Cosmogonies, can be considered by analogy with the constitution of the cell in a living organism, whether animal or vegetable. A cell is made up of three main elements: a nucleus, protoplasm and a membrane. This already shows that the nucleus can be associated with $\cdot \cdot$, protoplasm with \cup , and the membrane with --- , since unity is always the most central, the most interior, and outward appearance is multiplicity. In addition, the nucleus is formed by a modification or differentiation, a kind of condensation of the surrounding protoplasm (condensation that is indicated by greater refractivity), and it includes a number of chromosomes constituting the essential elements of the nuclear filament, which divides in karyokinesis (the process of cellular bipartition) ; in the protoplasm, in the vicinity of the nucleus, there are two guiding spheres or centrosomes, which correspond exactly to the two points of the letter $\cdot \cdot$; these two spheres are the centers of force, or, if you like, the poles of the cell, analogous to the two foci of the ellipse, and play a major role in cell division, a role which has earned them their name of guiding spheres³¹.

The same elements are to be found in the World, and in particular in a solar system, which is a cell of the Universe; here, the nucleus should be seen as formed by all the planets, the protoplasm is constituted by the interplanetary ether, and the membrane is the zodiacal envelope. Under the action of the two centers of force corresponding to the two guiding spheres, one visible and the other invisible (which we can, if we wish, symbolically call the white sun and the black sun), the homogeneous primordial Aether, *וְהַיּוֹבֵה*, invisible and formless, still only in the power of being, in the state of pure possibility, differentiates and organizes itself along lines of force that, theoretically, are concentric ellipses with the two centrosomes as foci. This differentiation, which is condensation, produces physical matter in its four states: radiant, gaseous, liquid and solid, which are the four elements of the ancients (Fire, Air, Water and Earth).

symmetrical to the horizontal diameter), the angle x is determined by the condition: $\cos x = \frac{\sqrt{3}}{2}$.

³¹We won't go into more detail on this subject here; further information can be found at explanations in any treatise on physiology.

THE ARCHAEOMETER

Hindus, is the fifth element, the Quintessence of the alchemists³². The physical matter thus produced forms the planets and their satellites, which are then like so many chromosomes that remain separate instead of being joined together as in the cell; this is why we can say, analogously, that together they form the nucleus of the solar system.

Ether or Quintessence is therefore the primitive element, the only simple body of which all others are mere modifications; it is Ether which, by condensing to varying degrees, has successively produced the four physical elements³³; but this Ether (and a fortiori the element Air) must not be confused with what alchemists call *Asoth*, for while Ether is merely the plastic principle of the material world, *Asoth* is the spiritual principle of the Astral Forces, which, considered collectively, are then called *Astaroth*³⁴.

It goes without saying that this account of the constitution of a solar system is purely theoretical and schematic; moreover, the actual process of formation must be different in each particular case, but the same analogies can always be found, as the multiplicity of material manifestations proceeds from a single principle.

³²*Quinta essentia*, fifth essence; Ether is the first and last of the elements, since it contains the other four, which proceed from it by differentiation, and are finally resorbed in it to return to the state of non-manifestation or primordial indifferenciation.

³³Although the subtlest state of physical matter is the radiant state, corresponding to the element Fire, we usually first consider Air, the neutral or balanced element, whose polarization produces Fire, the active or masculine element (corresponding to the Philosophers' Sulfur), and Water, the passive or feminine element (corresponding to the Philosophers' Mercury); the action of Fire on Water gives rise to Earth, which Fabre d'Olivet defines as "the final and terminating element" (corresponding to the Philosophers' Salt, which, when vivified by *Asoth*, becomes the Philosopher's Stone). - In the word אמש (formed by the constituent letters of the Hebrew alphabet according to the *Sepher Ietzirah*, as mentioned above), the letter א represents the balancing principle, which contains and unites the two complementary elements: Water (מים), a passive element, represented by מ, a feminine letter, and Fire (אש), an active element, represented by ש, a masculine letter; their resultant, which completes the quaternary, is not expressed.

³⁴This name *Astaroth* (also written *Ashthoreth*) is characterized by its ending, which in Hebrew is that of the feminine plural. In the singular, this name is *Istar*, the Chaldean designation of the planet Venus, and its Hebrew form is אסתר (*Esther*); the latter name is formed by adding the letter ר (third zodiacal letter of the Triangle of the Land of the Living) to the three letters that make up the word ASOTh, and, before being a proper name, it designates the lily (analogous to the lotus as a feminine symbol); it is then synonymous with שנהוש (*Susannah*), and it should be noted that the numerical values of the letters of each of these two names form the same number 661, which, by reduction, gives 13, rank of the feminine letter מ.

We'll confine our already lengthy remarks on the word ASoTh and its meanings to this point, at least for the time being; we should now study the symbolism of the various planetary and zodiacal letters of the Watan alphabet, but it will be necessary first to set out certain other general considerations, which, like all the foregoing, still relate to the Archaeometer considered as a whole.

(To be continued.)

THE ARCHAEOMETER (continued)*

We must now consider the Archaeometer from the point of view of the division of the year.

The two extreme zones each contain 360 degrees, corresponding to the division of the zodiac circle. The starting point of these two zones is the first degree of Capricorn; but the first (starting from the center) runs from right to left in relation to the center of the figure (the natural direction of rotation, which here marks the order in which the Sun successively crosses the zodiacal signs), while the outer zone runs from left to right. Thus, from the 1st degree of Capricorn, which corresponds to zero for both divisions (and at the same time to the number 360, as the point of departure is also the point of arrival), the inner division goes to the left, and the outer division to the right. As a result of this reverse arrangement, the sum of the numbers placed at corresponding points in the two divisions is always equal to 360; the middle, which corresponds in both to the number 180, is at the 1st degree of Cancer³⁵.

It's not perfectly accurate to say, as we have just done, that the end point of the cycle coincides with its starting point, because in reality, a cycle is never closed; we must consider it as a turn of a helix traced on a cylinder, so that its two ends are located on the same generatrix of the cylinder. These two points are therefore not actually in the same plane, but their projections onto a base plane of the cylinder are merged, as are the projections of all the corresponding points of each successive turn of the helix³⁶. The Archaeometer figure can thus be seen as the projection a cycle (or successive superimposed cycles) onto an otherwise indeterminate base plane.

(*) [Published in November 1910 (1st year, n° 11)].

³⁵We'll explain why, in the Archaeometer, the solstices and equinoxes are placed in the middle of the corresponding signs, i.e. at the 15th degree, each sign naturally occupying the twelfth part of the circumference, i.e. 30 degrees. Consequently, the winter solstice, which marks the starting point of the year, corresponds in both divisions to the numbers 15 and 345 respectively. We must make a remark here about the transcription of these numbers in Hebrew characters: 345 is written שמח, or השם (*ha-Shem*), the Name par excellence, the great divine Name that contains all names; 15 is written יח (*Iah*), the first half of the Tetragrammaton, which designates the divine Androgyne, the emanating Word. - Ordinarily, the number 15 is written in Hebrew 6 + 9 (טו), instead of 5 + 10 (יה), to avoid profane use of the divine name.

³⁶On this subject, see the passage from *The Metaphysical Way* to which we have already referred for an explanation of the *Yin-yang* symbol (note on p. 216 [p. 26, note 30]). - It is important to note that the end of each cycle is at the same time the beginning of the next cycle.

THE ARCHAEOMETER

On the other hand, the ends of the cycle would be distinct if the projection of the helix were made on a plane perpendicular to the previous one, i.e. parallel to the axis and generatrices of the cylinder; they are also distinct when we consider the developed circumference (see figure on p. 214 [p. [24](#)]).

With the restriction that an evolutionary cycle is never closed, the year can be seen as a circle, its duration determined by the time it takes the Sun to traverse the Ecliptic; moreover, the word *annus* etymologically means circle or cycle, and this meaning has been preserved in the diminutive *annulus*, ring, derived from it. The word *annus* originally designated any temporal cycle, but later took on a more restricted meaning, becoming the designation of a particular cycle, the one we still call the year today.

The number 360 refers to the length of the year, which among the Egyptians consisted of 12 months of 30 days, plus 5 extra days, called epagomenal days by the Greeks³⁷.

³⁷The division of the circle into 360 parts, in addition to its relationship with the year, is the only one that allows us to express the value of the angles of all regular polygons (and in particular of the equilateral triangle) by whole numbers. This should be reason enough to reject the division into 400 parts, which tends to prevail at present as being more in line with the decimal system; it should have been pointed out that division by 10 can only be applied to rectilinear measurements; for circular measurements, division by 9 or 12, or by a multiple of these numbers, must be used.

The duration of the Earth's physical year is approximately 365 ¼ days ³⁸; the epagomenal days, instead of being discarded at the end of the year, are now distributed among the various months, which consequently have unequal durations. Note that the number 365 is the total number of Aeons or emanations according to Basilides; this number is given by the numerical value of the letters of the word ἄβραξᾶς or ἄβραζᾶς, which is found on a large number of Gnostic figures³⁹:

$$\begin{array}{rcl} A & = & 1 \\ B & = & 2 \\ P & = & 100 \\ A & = & 1 \\ \Sigma & = & 200 \\ A & = & 1 \\ \Xi & = & \underline{60} \\ & & 365 \end{array}$$

If we now express the same number 365 in Hebrew characters, we get the following letters:

$$\begin{array}{rcl} \varpi & = & 300 \\ \circ & = & 60 \\ \eta & = & \underline{5} \\ & & 365 \end{array}$$

The letter ϖ represents a principle of fire, \circ ; $\varpi\aleph$, by its circular form, figures the snake that bites its tail, Οὐροβόρος, which was, among the Egyptians, the symbol of the temporal cycle in general, and in particular of the cycle that contains all the others, and which marks the duration of a world. This cycle, which in Sanskrit is called Kalpa, can be seen as an indefinite duration; but it is nevertheless a limited period, as are its various subdivisions (Manvântaras and Mahâ-Yougas), to which we shall return later. The two letters ϖ and \circ together therefore mean Fire-

³⁸Exactly 365^d, 25637 (or 365 d. 6 h. 9 m. 11 s.) for the sidereal year, and 365^d, 24222 (or 365 d. 5 h. 48 m. 47 s.) for the tropical year, taking the mean solar day as the unit of time. Remember that the sidereal year is the time that elapses between two consecutive passages of the Sun at the same point on the Ecliptic, while the tropical year is the time that elapses between two consecutive passages of the Sun at the same equinox. The difference in duration between these two periods is due to the retrograde displacement of the equinoctial point on the celestial sphere; this displacement is 50",3 per year, and resulting advance in the date of the equinox (in relation to the sidereal year) is 20 m. 25 s.; this is what we call the precession of the equinoxes, which we'll be discussing later.

³⁹For the Gnostic interpretation of this word and its numerical value, see *Notes sommaires sur le Gnosticisme* (n°^o 6, p. 123).

THE ARCHAEMETER

Serpent, which is the meaning of the Sanskrit word *Koundalini*, one of the names of the Astral Serpent⁴⁰. The letter ה, symbol of life, indicates that the Astral Serpent is the vital principle of the World: it is the *Anima Mundi*, the *Asoth* of the alchemists⁴¹; the word הוה, meaning Universal Life, also designated the serpent in the Egyptian language.

If from the number 365 we subtract 10= י, we have 355, represented in Hebrew by the following letters:

$$\begin{array}{rcl} \psi & = & 300 \\ \gamma & = & 50 \\ \eta & = & \underline{\quad} 5 \\ & & 355 \end{array}$$

These three letters form the word שנה (*Shanah*), which precisely means year in Hebrew, the length of the normal Hebrew year being indeed 355 days⁴². Transporting the letter ψ from the beginning of this word to the end, and replacing η with ה, which represents elemental life, הוה, material existence, subject to work and effort⁴³, we have the word נהש (*Nah'ash*), which is the name of the Serpent of Genesis.

Let's return to the division of the year. We saw earlier that the four trigons correspond to the twelve zodiacal signs, taken three by three. Each zodiacal sign occupies an interval of 30 degrees on the circumference, which are the 30 days of the solar month⁴⁴. The four branches of the central cross correspond to the solstices and equinoxes, and the major liturgical feasts are distributed among the twelve zodiacal signs as follows:

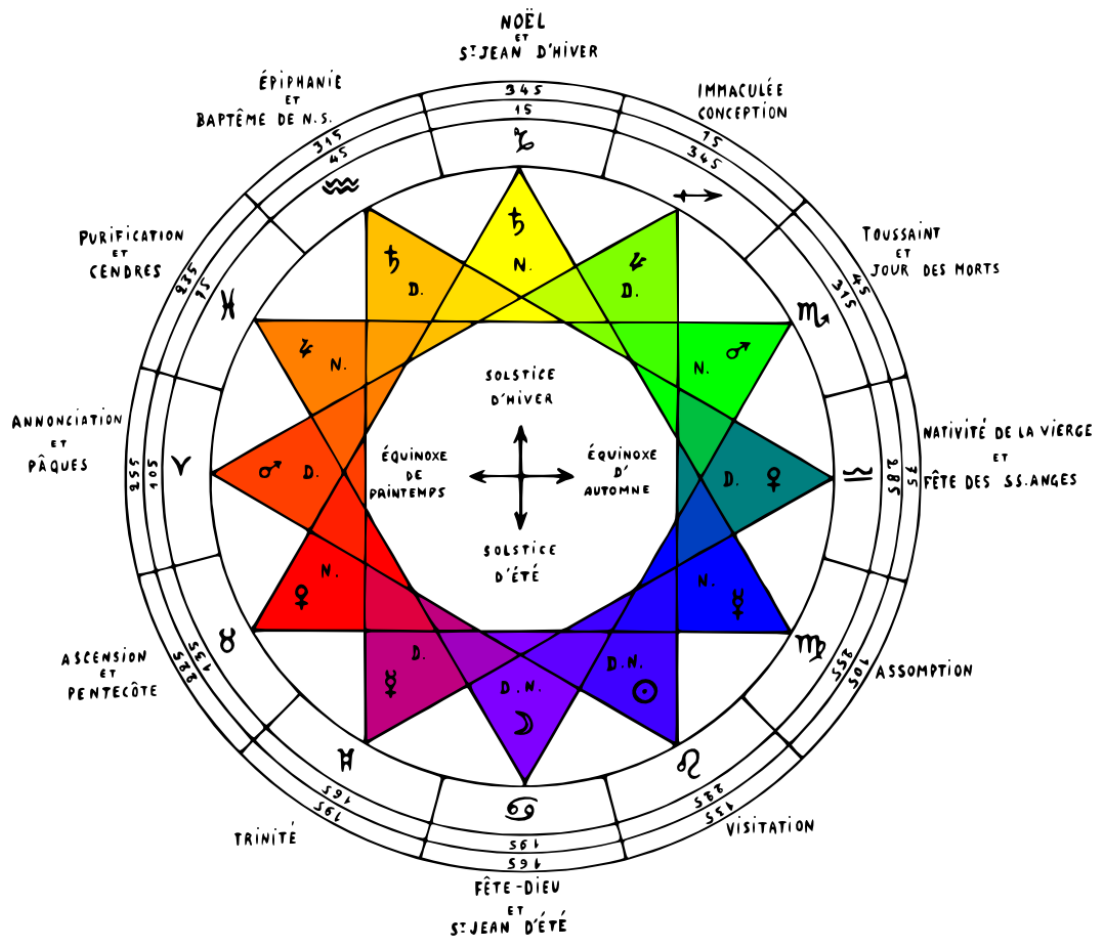
⁴⁰This term is also used to designate the principle which, in man, corresponds to what the Astral Serpent is in the world; but this is not the place to expand on this point, which we can only mention in passing.

⁴¹More precisely, *Asoth* is the *Spiritus Mundi*; it is, we said (p. 218 [p. 28]), the spiritual principle of the Astral Forces, whose collective (*Astaroth*) constitutes the *Anima Mundi*.

⁴²This year is made up of twelve lunar months, alternating between 29 and 30 days. The so-called embolismic year, the effect of which is to re-establish concordance with the solar year after a certain period, comprises thirteen months, by the addition, after the month *Adar*, of an extra month called *Véadar* (second *Adar*). - Like the Israelite year, the Muslim year is normally composed of twelve lunar months, making a total of 354 or 355 days.

⁴³The letter η can be seen as the materialization of ה, the sign of life; it therefore designates elemental life, its limited domain, the material world, and its conditions, work and effort.

⁴⁴In reality, the solar month should have a little more than 30 days, since the year doesn't have 360 days exactly, but 365 ¼ days; but it can, as we've already said, be considered as composed of twelve 30-day months, plus 5 extra days, or 6 for leap years (every four years).



The Earth triangle, whose vertex is at the Winter , corresponds to:

- 1° Capricorn, and Saturn N. - Christmas and St. John's Day.
- 2° Taurus, and Venus N. - Ascension and Pentecost.
- 3° Virgo, and Mercury N. - Assumption. - Assumption.

The Water triangle, whose vertex is at the Summer , corresponds to:

- 1° Cancer, and the Moon. - Corpus Christi and Midsummer's Day.
- 2° Scorpio and Mars N. - All Saints' Day and Day of the Dead.
- 3° Pisces, and Jupiter N. - Purification and Ashes.

The triangle of Fire, whose apex is the spring equinox corresponds to:

- 1° Aries, and Mars D. - Annunciation and Easter.
- 2° Leo, and the Sun. - Visitation.
- 3° Sagittarius, and Jupiter D. - Immaculate Conception.

THE ARCHAEOMETER

The Air triangle, whose vertex is at the autumn equinox, corresponds to:

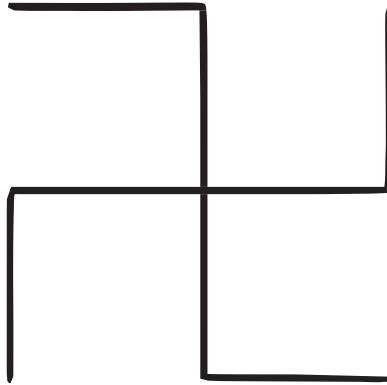
1° Libra, and Venus D. - Nativity of the Virgin and Feast of the SS. Angels.

2° Aquarius, and Saturn D. - Epiphany and Baptism of Jesus

3° Gemini, and Mercury D. - Trinity.

For simplicity's sake, we've kept the names of these feasts as they appear in the Catholic liturgy; but it's important to note that their origins back much further, and that they are found among almost all peoples, under different names, but with identical symbolism⁴⁵.

For the moment, we'll confine ourselves to pointing out the presence, at the two solstices, of the two Saint Johns of Winter and Summer ⁴⁶. Saint *John* replaces the Latin *Janus*, whose two faces represented the two halves of year, which he opened and closed with his two keys⁴⁷. These keys, placed in a cross, form a figure similar to that of the *Swastika*, emblem of the Hindu *Ganesha*, whose name should also be linked to that of *Janus*, and whose symbolism, which we shall study later, also relates to the year.



⁴⁵Dupuis, in his *Origine de tous les Cultes*, has gathered together a large number of interesting documents on this subject; but he has made the mistake, reproduced after him by many other authors, of seeing in the various festivals only symbols of astronomical phenomena. In reality, it is these astronomical phenomena themselves that symbolize the action of the Word in the World, and it can be said that the whole of Nature is but a symbol of its divine Principle. Since a symbol is only the expression and materialization of an idea or principle, it can never be of a higher order than that which it represents, as Saint-Martin has clearly shown in his *Tableau Naturel*.

⁴⁶St. John's Day in Winter is the feast of St. John the Evangelist (December 27); St. John's Day in Summer is the Nativity of St. John the Baptist (June 24).

⁴⁷See Ragon, *La Messe et ses Mystères*, chap. XXI.

From an astronomical point of view, the two branches of the *Swastika* represent the axis of the solstices and equinoxes; turning around its center, in the direction indicated by the extremities of its branches, the cross generates the circle of the year by its revolution.

Since the year begins at the Winter solstice, which corresponds to the North, and ends at the Summer solstice, which corresponds to the South, the Spring equinox must correspond to the East, and the Autumn equinox to the West⁴⁸. In the Archeometer figure, in relation to the North-South axis, the East is therefore on the left, and the West on the right, which is the reverse of the ordinary arrangement; but it should be noted that the part of the Zodiac that corresponds to North in the year is the one located South of the Equator, and that, conversely, the part that corresponds to South is the one located North of the Equator, which reverses all correspondences in relation to the terrestrial sphere.

We have already indicated the correspondences between the zodiacal and planetary letters; at the apex, i.e. at the Winter solstice, the starting point of the year, are the zodiacal letter of Capricorn (Ph) and the planetary letter of Saturn (Sh); the first is special to the name of the Word (IPhO), and the second to the name of Jesus (IShO); the sum of the numerical values of these two letters gives the number 380 (Ph = 80, Sh = 300).

Let's consider a 19-year cycle, widely used from the earliest antiquity, and to which the Chaldeans gave the name *Saros*; this cycle, as we pointed out earlier (p. 213 [p. 23]), agrees with the 19 letters (12 zodiacal and 7 planetary) used in the Archaeometer. In 19 years, the year of 365 $\frac{1}{4}$ days gives 6939 $\frac{3}{4}$ days; now, 14 harmonic years of 360 days plus 5 of 380 (forming the *Saros* period) give :

$$\begin{array}{rcl} 360 & \times & 14 = 5040 \\ 380 & \times & 5 = \\ 19 \text{ years} & & = 6940 \text{ days} \end{array}$$

The 365 $\frac{1}{4}$ -day year was therefore perfectly familiar to the Adamic and Antediluvian Patriarchal University, to which the origin of the Archaeometer must be traced. The slight difference between 6939 $\frac{3}{4}$ days and 6940 days would indicate the decrease in the solar year⁴⁹; at the same time, it would enable astronomers to determine the date of the antediluvian year⁵⁰. The duration of the antediluvian year, according to

⁴⁸This resolves the question raised earlier on this subject (p. 188 [p. 15]).

⁴⁹This reduction in solar year was discussed by the famous astronomer Bailly.

⁵⁰For us, antediluvian simply means prior to the last *historical* flood, i.e. the cataclysm in which Atlantis disappeared; it hardly needs to be said that the fantastic dates assigned to this event by some authors, who go so far as to speak of several thousand centuries, should in no way be taken seriously.

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would have been $\frac{6940}{19} = 365^d, 26315$, or 365 d. 6 h. 18 m. 56 sec.

the current sidereal year is 365 d. 6 h. 9 m. 11 s.; our year would therefore be 9 m. 45 s.

On the other hand, multiplying the two numbers 80 and 300 by each other gives us the harmonic cycle of 24,000 years, the Great Year of all ancient Asian Universities; This cycle relates to the precession of the equinoxes, i.e. the time it takes for the earth's axis to return to the same position after having described, from East to West, a cone whose trace on the celestial sphere is a small circle whose geometric pole is the pole of the Ecliptic, and whose radius is an arc of $23^{\circ}27'$; during this period, all the stars located on this small circle successively play the role of pole star⁵¹. There were still other numbers used to measure the Great Year, for example the *Van* of the ancient Tartar Universities, 180, which, multiplied by the square of 12, i.e. 144, gives 25920, one of the figures indicated by modernists; the others are 25765 and 26000⁵².

In the Archeometer, the starting point of the year is located at Christmas and the Winter solstice, and the planets are placed at the 15th degree of their diurnal and nocturnal houses; each of the twelve houses corresponds to the space occupied by a zodiac sign, a space which is consequently 30 degrees. It was only later that the year began in March (in the sign of Aries), at the Spring equinox, when *Krishna*, in order to put an end to the anarchy that had shaken the Universal Empire of the Patriarchs (*Irshu* schism and the beginning of *Kali-Yuga*), inverted the entire primordial Archaeometry⁽⁵³⁾ the *Trimourti* of the Brahms⁵⁴ dates from this period in its present form. *Krishna* satisfied the Naturalists by subverting the Trinity of the Principle, that of the Word, IPhO, and that of Jesus-King, IShWa-Ra, in favor of the second

⁵¹We should add that this harmonic cycle of 24,000 years (half of which, i.e. 12,000 years, was the number symbolically representing the duration a world among the ancient Persians) refers not only to the precession of the equinoxes, measured musically, but also to a certain ratio of Saturn in the 15th degree of Capricorn, a highly mysterious cosmic ratio of which no trace can be found in modern astronomy.

⁵²The figure 26000, often used to simplify calculations, is too strong in reality; if the annual displacement of the equinoctial point were exactly 50 seconds, we would have a displacement of one degree in 72 years, which would give for the total cycle a duration of $360 \times 72 = 25920$ years. But the annual displacement, instead of being 50 seconds, is $50''.3$, so that the number of years corresponding to the displacement of one degree is 71.57 instead of 72; consequently, according to current astronomical data, the exact duration of the cycle of the precession of the equinoxes $360 \times 71.57 = 25765$ years.

⁵³It is to this role of *Krishna* that we referred earlier (p. 189 [p. 16]).

⁵⁴The *Trimourti* is made up of three aspects of the Word, seen in its triple action in relation to the World: as Creator (*Brahmā*), as Preserver (*Vishnou*), and as Transformer (*Shiva*).

trigon, MaRiaH, which he read with the lunar planetary BRaHMâ⁵⁵, while IShWa became ShIVa, the Transformer, and, read the other way round, VIShnou, the Preserver of the Universe⁵⁶.

The oldest Greek calendar, which certainly came from Asia via the Phoenicians (following the *Irshou* schism), places the cardinal points of the sky at the 15th degree of the constellations, as can be seen in Hipparchus, Eudoxus, Achilles Tatius, and various other authors. The Winter solstice is at 15 degrees Capricorn, the Summer solstice at 15 degrees Cancer, the Spring equinox at 15 degrees of Aries, the Autumn equinox at 15 degrees Libra. The ancient Swedes, like the Chinese, based their solar year on the winter solstice, which corresponds to the Hindu festival of *Krishna*.

However, the Sun at 15th degree of Capricorn did not correspond to the beginning of the astronomical year until 1353 BC. It's not possible for the Archaeometer to have been invented at that time, when, on the contrary, all Science and all archaeometric data were being turned upside down everywhere. So, if this more-than-human instrument of the Synthesis of Universal Organicities and Harmonicities, attached to the Creator Word, has ever been revealed to mankind in its integrity, the wheel of the Great Year must be turned at least once, which gives 25353 B.C. if we fix the duration of this cycle at 24000 years, 27118 if we fix it at 25765 years, 27273 if we fix it at 25920 years, 27353 if we fix it at 26000 years. This means that the Archeometer is between 25,000 and 30,000 years old, which takes us back to the time the Atlantean civilization, as we shall see later. It is therefore more or less proven by these dates, and we have further reasons to affirm it, that the Archeometer is linked to the tradition of the Red race, which we can consider as the most important for us, not because the other traditions are not in themselves of such great value, but because it is the one to which we relate most naturally and most directly.

(To be continued.)

⁵⁵Note that the name *Brahmâ* is obtained by reading the *MaRiaH* triangle from the planetary letter of the southern solstice, instead of from the letter M. In the *Veda*, or at least in its *post-Krishna* edition, this name signifies the sacred Element of the Rite, the Being in its passivity (indicated not only by the letters that make up the word, but also by its feminine ending *â*), the Substantiator and the Fluidic Sustainer. We need only open the Law of *Manou*, recast by *Krishna*, to see that *Brahmâ*'s original milieu is the Living Waters and their embryogenic triangle. Finally, we'll come back later to the relationship between *Brahmâ*'s name and that of *Abraham*. - For the formation of names in the two main triangles of the Archaeometer, see p. 190 [p. 18].

⁵⁶Hence the distinction between *Shaivas* and *Vaishnavas*, who devote themselves specifically to the worship one or other of these two complementary principles, which can be seen as the two faces of *Ishwara*.

THE ARCHAEOMETER (continued)*

It could be said that what follows explains, theoretically at least, the origin and *raison d'être* of the diversity of human conditions; although this subject does not seem to relate directly to the study of Archaeometry, it is nevertheless necessary to deal with it here.

All traditions agree in teaching that mankind on earth descends from four primordial races, the mixture of which has formed a large number of secondary races. We will leave aside for a moment, and return to the question of whether these four races have a common origin or are entirely distinct in their origins⁵⁷. We will simply recall that their respective traditions are symbolized by four rivers coming from the same principal source, and flowing towards the four cardinal points, along the flanks of a mountain on which rests the Book of Life which contains the Sacred Doctrine, and sometimes certain other symbols to which we will return. Using a biblical expression, we can say that this holy mountain is the one on which the Ark of Tradition, containing the Palladium of the Universal Synarchic Empire⁵⁸, came to rest at a time we leave undetermined.

For the time being, we will not investigate whether these races appeared on Earth simultaneously or formed successively, nor the regions and conditions in which they may have originated. To get to our present purpose more quickly, we'll leave out many details, which we'll then be able to develop at length.

All we can say is that these four races are distinguished by a color that is attributed to each of them, and that is symbolic well as referring to the skin color specific to that race, according to the bodily differences determined in men by their respective temperaments⁵⁹; it is

(*) [Published in January 1911 (2nd year, n° 1)].

⁵ In modern times, some authors have written the most fantastic things about this question of race; today, more than ever, there are many people who like to talk about what they don't know. On the other hand, we can affirm that the institution of caste, the natural basis of synarchic organization, has never been understood in modern Europe, where historians have ridiculously disfigured it.

⁵⁸ We'll come back to the symbolism of the Ark in its various aspects, and in particular as a sign of the Covenant.

⁵⁹ The classification of temperaments is too well known to need repeating here; it is quaternary like that of races (see Polti and Gary, *Théorie des Tempéraments*).

safe to assume that, in many cases, people have grouped themselves according to their affinities rather than their origins. Everyone knows that there are white, yellow, black and red races, and Fabre d'Olivet has shown, in his *Histoire philosophique du Genre humain* (which he originally presented as a study of the *social state of Man*), that each race in turn had a predominant civilization. The natural result has been that, at various times, the centers of the main or particular Universities in which traditions were preserved have shifted. It is generally accepted that the Sacred Metropolis (symbolized by the mountain mentioned above) has been located in Asia since the beginning of so-called historical times, coinciding with the period known as the *Ram Cycle*⁶⁰, which some have called the Golden Age, or even the Reign of Saturn, as we shall see later. From this center, the white race spread to the North, the yellow race to the East, the black race to the South, and the red race to the West⁶¹.

The central university was always located in a region belonging to the dominant race, which called this region the Land of Principle, *Asiah*⁶², and the Holy Land par excellence, or Noble Land, *Āryavarta*. From there, instructors were sent to give laws to the various peoples according to their special characteristics, as well as envoys entrusted with other missions⁶³. The men of the dominant race were called *Āryas*, noble⁶⁴, and, in other languages, *Anakim*⁶⁵ or *Giborim*⁶⁶, strong, powerful, and were given a large number of titles.

⁶⁰See Saint-Yves d'Alveydre, *Mission des juifs*.

⁶¹This is least the most general distribution, but it is clearly not absolute.

⁶²This name אסיה becomes by materialization עשיה, designation of the fourth World of Kabbalah, which is the World of Bodily Formations.

⁶³The first case is that of the Lawgivers, who adapted Tradition to the mentality of each people, and who may also have been instructed in secondary centers; the second case is that of certain envoys clothed in a more exceptional character. It should be noted that the word *envoy* is translated in Greek as ἄγγελος, from which we have made *angel*, and in Hebrew as מַלְאָךְ, which also has the meaning of *king* (the reason for this will be given later); these envoys are also what Saint-Martin calls *Agens*, a word which is moreover the anagram of *Angels*.

⁶⁴This name expresses only one quality, which has been possessed in turn by the various races; it cannot therefore be used to designate a specific race, as modern ethnologists have mistakenly believed, applying it to a hypothetical race (see below). - The word *Ārya* should not be confused with *arya*, ploughman (in Latin *arator*), whose initial *a* is short.

⁶⁵This word is found with a similar meaning in the Greek ἄναξ, chief or prince (a word used by Homer) ; on the other hand, in Hebrew אָנִשׁ, which properly means man in his bodily individuality, is used in common parlance with a somewhat contemptuous meaning, to designate a man of the vulgar (as opposed to אִישׁ, which means intellectual man, and is used to designate a man remarkable in some capacity).

⁶⁶In Genesis, chapter VI, the name גִּבּוֹרִים is applied to the descendants of the אֱלֹהִים בְּנֵי or Sons of the Gods, who will be discussed later; like *Titans* in other traditions, it does not designate, as some have believed, Giants in the material and vulgar sense of the word.

different epithets⁶⁷; but not everything that refers to them should be considered as always referring to the same race, since each race has dominated in certain times or in certain countries.

Thus, we will not seek to determine the geographical situation of *Āryavarta* at any given time⁶⁸, but we will say that, independently of the general division of the Earth between the four races, associations of sorts were frequently formed between them, constituting apparently heterogeneous societies, but strictly organized by a legislation which, from the outset, always forbade the union of these different elements, for reasons of order and selection (if such a modern expression may be used here). Sometimes, it was a whole nation, like the Hebrew people, whose legislator, for the same reasons, forbade unions with foreign peoples, and this people subdivided itself into a certain number clearly separated tribes⁶⁹. As each race or tribe formed a social class exercising a specific category of functions, just as in a living body each organ exercises its own function, it is natural that men, at the beginning of each organization, grouped themselves according to the affinities of their individual natures. Little by little, the differences between these groupings became accentuated and fixed, so as to take on the character of ethnic distinctions, which they did not have at first; this is a very likely origin, if not for the primordial races, at least for the secondary races which formed later⁷⁰.

This is the starting point or principle of the caste system, which underpins every synarchically established society, i.e. in accordance with the organic and harmonic rules of our Universe. Caste (in Sanskrit, *varna*) is determined for each individual by his own nature⁷¹, i.e. by the totality of his

⁶⁷The word *Hero* is just the Greek form (ἥρως) of the word *Ārya*, just as *Herr* is the Germanic form; Heroes are also considered Sons of the Gods.

⁶⁸It is a mistake to believe, as many orientalists do, that the name *Āryavarta* has always referred to India, and that it has not previously been used to describe other regions; it is true that this takes us back to times completely unknown to modern historians.

⁶⁹At a time when there were no artificial nationalities like those of present-day Europe, whose various elements often have little in common, there was a close solidarity (by affinity) between all the men who made up a people, and it may even have happened that this entire people bore the character of a specific social category, exercising only certain functions; The descendants of the Hebrew people have preserved something of this character right up to the present day, when, in the West at least, the solidarity we've just been talking about no longer even exists within the family (which is one of the signs of *Kali-Yuga*).

⁷⁰See below for the attribution of symbolic colors to the four castes, establishing a new analogy between them and the four fundamental races.

⁷¹The word *varna* properly designates the individual essence resulting from the union of the two elements we are about to discuss (*gôtrika* and *nâmika*, names which the *Djainas* have hijacked from their primitive and traditional meaning). Note that the word *Savarni* (similar, proceeding) has the same

potential qualities which he brings with him at birth (*djâtî*), and which will be put into action in the course of his earthly existence⁷². This particular nature, which is the germ or root of actual individuality, is itself the result of two distinct elements: on the one hand, the affinities of the surrounding environment, a large part of which constitute what is usually called heredity; on the other hand, the influences of the cosmic Forces at work on this environment, Forces which Astrology especially studies, and which determine in power, i.e. by tendencies, individual destiny, independently of the particular way in which this will be realized, which is a matter both of human freedom and of concomitant circumstances ; in fact, freedom often plays little, if any, part in events. To determine the condition of the individual, we therefore have : on the one hand, what generally belongs to the race or family (*gôtrika*, from *gôtra*, lineage), an element which, in regular societies, was synthesized in a collective and usually hereditary epithet, soon becoming a family name ; on the other hand, the qualities specific to the individual (*nâmika*, from *nâma*, name), which determined the special name given to him or her, a name whose attribution was always accompanied by a ritual ceremony consecrating the child's admission to the community to which he or she was to belong. The attribution of a name should not be confused, as it was later in exoteric religions, with initiation or second birth, during which the individual receives a second name, at the same time as taking on a new individuality, distinct from his profane individuality⁷³.

This shows that, while caste, which determines the social function of each individual, is often hereditary in fact, as an effect of the selection process we have been talking about, it is not hereditary in principle or from the outset. On the other hand, any society in which castes are not distinct must be regarded as irregular, a defect in organization which leads to the destruction of any real hierarchy, and consequently to the reign of despotism, the tyranny of a single man, or of anarchy, the tyranny of the multitude⁷⁴.

root; it could be translated literally as *coessential* (on this word *Savarni*, see 1st year, n° 9, p. 181, note 2 [p. 6, note 4]).

⁷²The word *djâtî* is most often translated as *birth*, which only imperfectly conveys the idea expressed by the Sanskrit; some have even thought it should be translated as *new birth*, a misinterpretation that cannot be justified.

⁷³In Christianity, the second birth is represented by baptism, which, incidentally, is nothing other than the water test of ancient initiations. In Brahmanism, initiation, which confers the quality of *Dwidja* (twice-born), is reserved for members of the first three castes (see below). For the meaning and value of the expression "second birth", please refer to the study on *Le D miurge*, published in the first issues of this Revue (1st year, no 3, p. 47).

⁷⁴This is the flaw that lies at the root of all modern Western societies; but the principles alone are of interest to us, and we do not wish to dwell here on the particular applications that might be made of them, especially when these applications would risk leading us to

It is obvious, in irregular societies, as the archaeometric formation and hieroglyphic value of names are ignored, the rules we have just indicated are not applied at all in their attribution. If, however, they are sometimes applied in fact, as can be seen from certain onomantic deductions, it is in a purely instinctive and unconscious way⁷⁵, whereas in regularly organized and hierarchical communities, caste is determined consciously; from which it follows that, barring a few errors that are always possible in the human application of the Law, each individual occupies the position in society that suits his or her nature⁷⁶.

Having established this, we'd like to point out that there should normally be four castes, subject to more or less numerous subdivisions, and corresponding to the four main classes into which synarchic society is naturally divided⁷⁷. This is precisely what we find in India, where the four castes are established according to this division⁷⁸: the *Brâhmanas*, spiritual and intellectual authority, priesthood and teaching; the *Kshatriyas*, royal and administrative power, both military and judicial; the *Vaishyas*, economic and financial power, industry and commerce⁷⁹; finally, the *Çôûdras*, i.e. the people⁸⁰, the mass

into the realm of practical sociology, which is not our field (see the Management statement at head of this issue).

⁷⁵Under these conditions, certain divinatory arts are of little value, and the use of such practices should be left to the occultists, as they are too devoid of any serious foundation.

⁷⁶This situation can be determined by the horoscope, but, of course, on condition that it is drawn up according to the true laws of traditional Astrology, and that it takes into account the qualities that come from the environment (hereditary and others), as well as those that belong to the individual at birth (the latter being determined, as we have said, by the Astral Forces at work on the environment).

⁷⁷See Barlet's exposé of *Synarchy* (1st year, n° 5). The first three castes correspond to the three elements of social life distinguished therein; as for the fourth caste, its role is limited to producing the things necessary for the material subsistence of society, which is not a vital function, but a purely mechanical activity.

⁷⁸See below for the origin of these four castes, as symbolically expounded in the *Veda*.

⁷⁹It is important to note that, in regular society, wealth is never regarded as a superiority; on the contrary, it belongs above all to the *Vaishyas*, i.e. the third caste, who can only possess purely material power. - This should be seen in the context of the various passages in the Gospel which speak of the rich and the difficulty they have in entering the Kingdom of Heaven.

⁸⁰However, the collective designation of the people, or mass, in Sanskrit, is *vish*, which is found in *vishwa*, all, and is the root of the name of the *Vaishyas*; it designates the vulgar, but considering only those men proceeding from *Manou* through participation in Tradition (which is the meaning of Sanskrit *Manava*; on this subject, see 1st year, n° 9, p. 181, note 1 [p. 6, note 3]), i.e. members of the first three castes, direct and effective participation (a consequence of initiation provided it is real and not merely symbolic) being forbidden to

peasants, laborers and servants, whose work is necessary to ensure the material subsistence of the community, but who are not an integral part of the social organism, do not participate directly in its life, and are not admitted to the initiation, by which men of the first three castes become twice-born (*Dwidjas*); finally, we must add to these four castes all those individuals who, for whatever reason, find themselves completely outside the regular social organization.

The distinction between the great mysteries and the lesser mysteries is too well known to need further explanation. The *Vaishyas* are admitted only to the minor mysteries, which extend only to the individual domain; Universal Knowledge constitutes the great mysteries, reserved for the first two castes, and which, considered from the point of view of applications, include priestly initiation, that of the *Brâhmanas*, and royal initiation, that of the *Kshatriyas*⁸¹. The constitution of synarchic society clearly shows the superiority of the functions of the *Brâhmanes* over those of the *Kshatriyas*, and thus the supremacy of priestly initiation over royal initiation, a supremacy which is characteristic of theocratic organization⁸². The revolt of the *Kshatriyas* against the authority of the *Brâhmanas* has given rise, since the beginning of the *Kali-Yuga*, to a large number of heresies, the main ones in India being those of the *Djainas* and the *Bauddhas* (Buddhists).

Çôudras and men without caste by their own individual nature. It should be noted that *Vishwa* also designates the Universe (as does its synonym *Sarva*), and that the three letters which form the word *vish* are those of the Triangle of the Land of the Living, read in the sense that they also serve to form the name of *Vishnu* (see 1^{re} année, n°11, p. 248 [pp. 38 and 39]). This last remark perhaps indicates the reason why this word usually designates the vulgar; in fact, the *Vaishnavas* are more numerous than the *Shaivas* (the latter belonging above all to the higher castes), and attach more importance to external rites than the former, who give precedence to inner contemplation.

⁸¹This is not to say that members of all castes, and even individuals without caste, cannot be admitted to all degrees of teaching; but they cannot equally fulfill all functions, and it is impossible for *Çôudras* and *Chândâlas* to achieve the initiatory grades in their earthly individuality, due to the very conditions of this individuality.

⁸²From this it is easy to understand why kings were originally only envoys or representatives of the Initiatic Colleges, in which teaching was given by members of the priestly caste, the depository of Tradition; this was the character of kings in ancient Egypt and among the Hebrews.

completely abolish the caste distinction, which, we cannot repeat too often, is the basis and essential condition of all regular organization⁸³.

If we consider in particular the attributions of the first two castes, we see that the emblems of the priestly caste are the augural staff, sign of the prophetic spirit⁸⁴, and the sacrificial cup, sign of the priestly functions themselves⁸⁵, while the emblems of the royal caste are the sword, symbol of military power, and the scales, symbol of judicial power⁸⁶. Let's add that priestly functions are linked to the sphere of *Sani* or Saturn, and royal functions to that of *Brihaspati* or Jupiter for judicial power⁸⁷, and to that of *Mangala* or Mars for military power; this, of , must be taken in a purely symbolic sense.

We must now return to the fact, established by us at the outset, that men are divided into four races, just as they are divided into four castes, and perhaps for the same reasons, i.e. as a result of the conditions to which earthly individualities are subjected. For anyone familiar with the *Ram* Cycle, it will be easy to understand from the foregoing that, at that time, and as a result of events whose account would take us too far from our subject, a law was established in the Universal Synarchic Empire assimilating the peoples and tribes of the white race to the *Brâhmanes*, those of the red race to the *Kshatriyas*, those of the yellow race to the *Vaishyas*⁸⁸, and those of the black race to the *Çoùdras*. We can say straight away that this

⁸³Caste confusion, with all its consequences, is yet another sign of *Kali-Yuga*, as described in particular in the *Vishnu-Purâna*.

⁸⁴The augural staff, called *lituus* by the Romans, who inherited it from the Etruscans, later became the episcopal crosier; it was the attribute that characterized the interpreter of divine Will; its shape is that of the letter which, in the Watan alphabet, corresponds to the Hebrew ז, and it is worth noting here that this letter is the planetary of Mercury.

⁸⁵The cup, which contained the *Sôma* in the Vedic rite, has become the *Holy Grail* in Christian and Rosicrucian tradition; it is one of the signs of the New Covenant (see following note), and we shall return to it later. Remember that the staff is a masculine symbol, and the cup a feminine one (see 1st year, n° 9, p. 188, note [p. 16, note 10]).

⁸⁶The union of sword and balance symbolizes Strength in the service of Law, as seen in the eighth Tarot blade; the role of kings is essentially to maintain Justice, i.e. social equilibrium. This is why royal power is hieroglyphically represented by the Hebrew root קה, whose exact meaning is "distributive justice"; the letter ה here corresponds to the scales, and the letter ק to the sword. This is also indicated by the name צדק-מלכי (*Melki-Tsédek*), which means "King of Justice" (Sanskrit *Dharma-Râdja*) ; on the other hand, *Melki-Tsédek* is King of שלם (*Salem*), i.e. of Peace, and when he performs functions of a priestly nature, as we see in chapter XIV of Genesis, it is to transmit to *Abraham* (by delegation of the Supreme Synarchic Authority) a traditional sign, which will later become the symbol of the New Covenant.

⁸⁷Jupiter is called צדק in Hebrew, as manifesting the principle of justice.

⁸⁸There is, however, a reservation to be made with regard to this third caste, as we shall see later, concerning the symbolism of the corresponding colors; but what we

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In India, this was the origin of castes as they still exist today, at least for all those who adhere to orthodox and regular Tradition.

This was undoubtedly the case in principle, if not by virtue of a law expressly formulated from the outset, from the moment when, following the disappearance of Atlantis⁸⁹, the red race lost its supremacy, and its tradition, with the exception of a few particular centers (such as the Temples of Egypt and Etruria), passed into the hands of the Pre-Ramite Druids, i.e. the priesthood of the white race. However, the distinction between the two races had to be erased by an almost complete fusion, a fusion which occurred only after a struggle whose traces can be found in the history of *Paraçou-Râma*⁹⁰, but which was an accomplished fact at the time of *Ram* (*Çri-Râma* or *Râma-Chandra*). It is therefore rather symbolic that the color white is attributed to the priestly caste, and the color red to the royal caste⁽⁹¹⁾; moreover, the red race did not originally represent the warrior element, and only took on this role as a result of the decline of the black race, which *Râma*⁹² reached as far as its last refuges (war against *Râvana*, tyrant of *Lankâ*).

Let's add that the first two castes, the *Brâhmanas* and the *Kshatriyas*, share the name *Âryas*, which is granted only with certain restrictions to the *Vaishyas*, and is always refused to the *Çôûdras*, as well as to individuals without caste (*Chândâlas*). This denomination is therefore no more than a kind of title, a qualifier for certain social categories; this qualifier ends up corresponding to certain ethnic characters, as a result of the conditions we have previously defined, but the original existence of a so-called Aryan race is no more than a fanciful hypothesis of certain modern scholars⁹³.

If we consider the functions of the different castes in a society seen as an organism, or more precisely as a living being, we see that the different castes have different functions.

What we are saying here is true at least for India, whose tradition is our main guide, for the reason we have already indicated (1st year, n° 9, p. 180, note 1 [p. 5, note 1]).

⁸⁹We'll explain later how we can determine the date of this cataclysm, based on archaeometric data on cycle duration, which we've already discussed (1st year, n° 11).

⁹⁰*Paraçou-Râma*, or *Râma* with the axe (pictured as a *Brâhmane* armed with the stone axe of the Hyperboreans or peoples of the white race) is the sixth manifestation of *Vishnu* in the present cycle.

⁹¹See below for the meaning of these colors.

⁹²When the name *Râma* is used without an epithet, it always refers to *Râma-Chandra* or the second *Râma* (the first being *Paraçou-Râma*), i.e. the seventh manifestation of *Vishnu*; it is understood, moreover, that this name in no way designates an individual, but characterizes an entire epoch. - There is also a third *Râma*, *Krishna's* brother, *Bala-Râma* or the strong *Râma*, also called *Balabhadra*; the latter is usually regarded as a manifestation of *Shiva*.

⁹³The same applies to other races (Semitic, Turanian, etc.) imagined by ethnologists, whose classification has the disadvantage of not being based on any historical reality.

The Brâhmanas constitute the head, which in total individuality corresponds to the spirit or pneumatic principle⁹⁴, the *Kshatriyas* the chest, which corresponds to the soul or psychic principle⁹⁵, and the *Vaishyas* the belly, which corresponds to the body or hylic principle⁹⁶. As for the role of the two higher castes, it can be said that that of the *Brâhmanas* consists essentially in contemplation (theory), and that of the *Kshatriyas* in action (practice)⁹⁷. This is why, considering the castes not only on an individual and social level, but, by virtue of their very principle, in the totality of the states of being of Universal Man (who contains in himself all the possibilities of being), we regard the *Brâhman* as the type and representative of the category of immutable beings, i.e. superior to change and all activity, and the *Kshatriya* as that of mobile beings, i.e. beings who belong to the realm of action⁹⁸.

We know that Universal Man, the *Adam-Kadmôn* of the Kabbalah, is identical to *Adhi-Manou*, and that the latter, considered as a manifestation of *Brahmâ* (or of the Creator Word), is *Pradjâpati*, the Lord of creatures, all of which he contains in principle, and which are considered to constitute his descendants⁹⁹. It is therefore easy to understand, according to the *Veda*, *Pradjâpati* begat the *Brâhmane* from his mouth¹⁰⁰, the *Kshatriya* from his arm, the *Vaishya* from his hip, since we find here

⁹⁴This is not the Universal Spirit (*Âtmâ*), but only the individual spirit, which some have also called the intellectual soul; it is the *voûç* of the Greeks, the Hebrew *נשמה* - We have also indicated the distinction, in human individuality, of the three pneumatic, psychic and hylic principles (see the study on *The Demiurge*); this division of the Microcosm corresponds, in its three terms, to that of the Macrocosm, discussed previously (1st year, n° 10, p. 215 [p. 24]).

⁹⁵This second principle is we call the animal soul, the *ψυχή* of the Greeks, the Hebrew *חור*.

⁹⁶To the body (*גוף*) must be added the vegetative soul (*נפש*), i.e. the principle of purely material life. - The analogy of society with a living being allows us to equate social imbalance with vital imbalance, i.e. disease; this imbalance occurs when each of the elements of the individual (or society) no longer performs the functions appropriate to its own nature.

⁹⁷The words *theory* and *practice* are taken here in their strictly etymological sense; it goes without saying that the contemplation we are talking about is metaphysical, not mystical. We refer to the study on *Le Demiurge* (1st year, n°s 1 to 4) for the state of the *Yogi*, or being freed from action (a state comparable to the function of the *Brâhmane*).

⁹⁸This is why we extend to all beings, animate and inanimate, a classification that corresponds to the caste distinction among human beings.

⁹⁹See 1st year, n° 10, p. 181, note 2 [p. 6, note 4], and p. 187, note 3 [p. 15, note 9].

¹⁰⁰Indeed, the *Brâhmane* is the depository of the sacred Word which constitutes Tradition; this Word, considered as the initiator of men, is called *Ilâ*, and is said to be the daughter of *Vaivaswata*, the actual *Manou*, each *Manou* playing in his particular cycle (*Manvântara*) the same role as *Adhi-Manou* in the totality of the *Kalpa*. Here, we consider only *Adhi-Manou* in her manifestation in relation to a *Kalpa* (in the present *Kalpa*, this manifestation is *Swayambhouva*),

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As for the *Çoùdra*, it was born, under *Pradjâpati's* feet, from the earth, which is the element in which bodily nourishment is elaborated.

It now remains for us to discuss the meaning of the colors that correspond to the different castes, but we'll only give the most essential indications on this subject here, as we'll have to come back to it in the rest of our study. First of all, white, the synthetic color that contains all the others in potential, just as Unity contains all numbers, is the color that symbolizes the Principle before any manifestation, in its undifferentiated primordial unity; it represents the Father in the Christian Trinity; it corresponds to the letter \aleph and to the center of the circle in the Archaeometer. Its first manifestation, its outward affirmation (on the circumference), is yellow, the color of the Word (the sacred Word) or the Son, which occupies the vertex of the Earth of the Living: it symbolizes spiritual Light, manifested at the apex of the *Merou* in the form of the Golden Triangle, a form which is that of the ϕ watan, the corresponding zodiacal letter, that of Capricorn, domicile of Saturn, and gateway to the ascending migrations of souls (through the North Pole)⁽¹⁰¹⁾, at the Winter solstice¹⁰².

This is why white is the color of spiritual authority, the sacred color of the initiatory centers that preserve Tradition in all its original integrity; it is therefore that of the *Brâhmanes*, as it was that of the Druids in *Ram's* time¹⁰³. Yellow is the color of the envoys of the main center to peoples belonging to races other than that which is currently the depository of Tradition; it is also the sacred color of the secondary centers that these envoys have established among these peoples¹⁰⁴.

cycle during which an indefinite series of possibilities of being develops, constituting a particular possibility, such as material possibility (understood in all its extension). - The Greek name for *Pallas* is none other than *Pa-Ilâ*, the prefix *Pa* here having the same hieroglyphic meaning as the letter ϕ (letter of the Word) in the Watan and Hebrew alphabets.

¹⁰¹On the other hand, at the Summer solstice, the sign of Cancer, home of the Moon (at the bottom of the Waters), is the gateway to the downward migration of souls (through the South Pole); it can be said to be the gateway to Hell (lower states), while Capricorn is the gateway to Heaven (higher states). The conductor of ascending and descending souls is *Hermes Psychopompus*, the Egyptian *Anépou* (*Anubis*), "the guide to the paths beyond the grave".

¹⁰²It's *Christmas* time, the Druidic *New-Hail* (new salvation or new peace), a celebration of the birth of Emmanuel, or the divine principle involuted in us (this is the exact meaning of the Hebrew אֱלֹהִים): "And the Word became flesh, and made his dwelling in us," says the Gospel of St. John literally.

⁽¹⁰³⁾ The Roman Church has reserved the color white for the Pope, to whom it attributes doctrinal authority; moreover, as we shall see, the tiara and keys are also symbols borrowed from Brahmanism.

¹⁰⁴In China, yellow is the color attributed first to *Fo-Hi*, and then to all his successors in the Middle Kingdom. In Tibet, the *visible* sacred colors are yellow and red, a point to which we shall return later. As for the Buddhists, while the adoption of the color yellow gives them an outward appearance of regularity, it is no less true that, being heretics, they

In the Earth of the Living trine (where we enter through the initiatory birth), the other two colors are red, the color of the Holy Spirit, and blue, the color of the Celestial Virgin. Red here represents administrative power, which, to be regular, must proceed from spiritual authority, as the Holy Spirit proceeds from the Father¹⁰⁵; it is therefore the color of the *Kshatriyas*, and represents the active element¹⁰⁶. Blue, on the other hand, represents the plastic element, i.e., in this case, material; , it is the color of the *Vaishyas*¹⁰⁷.

Finally, black, which is the negation of light, symbolizes the *Coûdras* caste, which does not exist from a spiritual point of view, since it does not participate Tradition, or, to use another language, is not admitted to the Communion of Saints. These are the Hyliques, who, not being marked with the seal of initiation, will be cast into the Outer Darkness, according to the Gospel, whereas those who have received the sacred Word, having been baptized in water and spirit (i.e. having reached the state of Psychics, then to the Pneumatic state), will enter the Kingdom of Heaven, where, as it says in the Apocalypse, "they will stand before the Throne of the Lamb, with whom they will live and reign for ever and ever".

(To be continued.)

cannot claim any regular derivation from the orthodox centers. - What has just been said about the color yellow shows why it cannot symbolize the *Vaishyas*; we shall see that their symbolic color is blue, even when they are descended from the yellow *Dasyous*. The name *Dasyous* is the common denomination given to all the peoples who occupied India before the *Ram* Cycle, some of whom were of the yellow race (assimilated to the *Vaishyas*), others of the black race (assimilated to the *Çoùdras*).

¹⁰⁵We not add "and of the Son", as this would only be true in the external manifestation, i.e., in the present application, for peoples not directly related to the main center. It should be noted that this addition, introduced rather late in the *Creed* of the Roman Church, does not appear in that of the Greek Church.

¹⁰⁶It was only after the *Irshou* schism that red became the emblem of revolutions, because it was then that of the *Kshatriyas* who revolted against the authority of the *Brâhmanes*, and who, in place of *Ram's* Ram (now *Lam's* Lamb), wanted to substitute Taurus, which they placed at the head of their disarcheometric alphabet. - We know that red corresponds to the letter *ṛ* and the sign of Taurus, while blue corresponds to the letter *ṛ* and the sign of Virgo.

¹⁰⁷In the events immediately preceding the French Revolution, white, red and blue, symbolizing the first three castes, were used as the respective symbols of the nation's three corresponding classes: Clergy, Nobility and Third Estate (and this is the true origin of France's tricolor flag); but, unfortunately, these classes had none of the characteristics of true castes. The three words *Liberté* (spiritual and intellectual), *Égalité* (moral or sentimental) and *Fraternité* (social in the purely material sense) must also be understood on the same three levels. It should not be forgotten that these three words constituted a Masonic motto, i.e. an initiatory formula, before being handed over to the misunderstanding of the masses, who never knew their real meaning or true application.

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To the foregoing account of the institution of castes, seen as the essential basis of synarchic organization, we must not object, as some do, that Christianity abolishes these distinctions and takes away their *raison d'être*, for it has obviously not done away with the differences of individual nature between men, differences from which result precisely the distinctions of which we speak¹⁰⁹. Moreover, if the *Christos* principle, i.e. the Redeeming Word (aspect of *Vishnu*)¹¹⁰, manifested itself to men nineteen centuries ago¹¹¹, it is, according to the

¹⁰⁸A person whom we will not do the honor of naming has taken the liberty of reproducing in a certain magazine, without indicating the source, fragments of the present study already published here, distorting them by gross errors which render them almost incomprehensible. We despise people of this sort too much to pay the slightest attention to their more-than-incorrect procedures; we need only point them out to our readers, to warn them against such rantings.

(Editor's note.)

(*) [Published February 1911 (2nd year, n°2)].

¹⁰⁹Equality from a material and social point of view is obviously impossible; we have already indicated the different areas to which the three terms Liberté, Égalité, Fraternité apply (2nd year, n° 1, p. 20, note [p. 51, note 107]).

¹¹⁰The root of the Greek word Χριστός is found in Sanskrit *Çri*, which expresses an idea of excellence (*çreyas*), of which the consecration of the individual by priestly or royal anointing is the sensitive sign. The word *Çri* is placed before certain proper names as a kind of title, rather analogous to the Hebrew קדש, which is translated as "holy", and which also implies the idea of consecration; on the other hand, משיח, Messiah, literally means "anointed one", like Χριστός. Used on its own, *Çri* is more specifically a designation of *Vishnu*; similarly, its feminine form *Çrî* is one of the names of *Lakshmi*, the *Shaktî* or Productive Energy of *Vishnu*. - It should not be forgotten that the Greek letter, the initial of Χριστός, is phonetically equivalent, not to *k*, but to the German soft *ch*.

¹¹¹The year 1912 will end a period of 19 centuries, or 100 *Saros* (see 1st year, n° 11, p. 246 [p. 37]), from Christ's first manifestation to the Doctors of the Jewish Law. On the other hand, the year 1910 marked the end of another 1840-year period, beginning with the destruction of Jerusalem by the Romans in A.D. 70 (see 1st year, n° 9, p. 189, note 2 [p. 16, note 12]); the half-duration of the precession of the equinoxes, which is 12882 ½ years, comprises seven periods of 1840 years, plus 2 ½ years; we'll say later what this cycle of 12882 ½ years represents, and particularly the one whose seventh and last part (of 1840 years) corresponds to the dates we've just indicated; by adding the 2 ½ years that remain after division by 7, we still obtain the final date of 1912. - We ask readers to consider these dates and cycles as referring only to symbolic numbers, not necessarily to external events, and therefore not to see anything prophetic in them; moreover, we have no business dealing in any way with the possible application of numbers to divination.

the very words of the Gospel, "to fulfill the Law, not to destroy it". Now, the fulfillment of the Law consists in its universalization for the *Mlechhas* of the West¹¹², among whom the Jews alone were then responsible for its preservation; the applications of the Law must undoubtedly vary according to circumstances, but the Law itself is no less one, and while it is true that the prescriptions special to the Jewish people would have no reason to exist among other peoples¹¹³, the same cannot be said of the fundamental principles which constitute the very essence of the Law.

Another important point to be made here is that royal investiture, conferred by the direct representatives of Tradition, i.e. by the priestly caste¹¹⁴, constitutes, strictly speaking, Divine Right¹¹⁵, without which there can be no regular kingship. If this idea of Divine Right has, in recent times, undergone certain deviations in the West, all the more regrettable in that they tend to legitimize the abuses of absolutism, the fault lies not with Tradition, but with the incomprehension of individuals who, not being the immediate possessors of this Tradition, nevertheless claim the right to apply it, and naturally apply it badly¹¹⁶; This is true in all cases where orthodoxy is being undermined in any way.

¹¹²The word *Mlechhas* is usually translated as "Barbarians", but like the latter expression, it does not have an unfavorable meaning; the verbal root *mlechh* simply means "to speak in an unintelligible way" (for the person using this word), i.e. to speak a foreign language. According to Brahmanic tradition, the ninth manifestation of *Vishnu* in the present cycle was to be a *Mlechha-Avatâra*, a descent among the Western peoples; this is in contrast to the claim of the Buddhists, who wanted to see this manifestation in *Çakya-Mouni*. The word *Avatâra*, derived from *ava*, down, and *trî*, to cross, properly means descent (of the Principle into the manifested Universe).

¹¹³But, of course, these prescriptions are by no means abolished for the Jewish people. On the other hand, among the Jewish people, it would be easy to find the correspondence of the four fundamental castes and their distribution in the zodiacal division of the twelve tribes; this is another point to which we shall return later.

¹¹⁴It should be noted that *Brâhmanes* are not "priests" in the ordinary sense of the word, for priests could only exist if there were something analogous to Western religions, which does not exist in the East (see *La Religion et les religions*, 1^{re} année, n°10). The functions of the priestly caste consist essentially in the preservation of traditional Doctrine, and in the initiatory teaching through which this Doctrine is regularly transmitted.

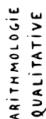
¹¹⁵In this connection, it should be noted that "Divine Right", in its most universal sense, is designated in Arabic by the word *El-Haqqu* (see *Epistle on the Manifestation of the Prophet*, note 6: 2nd year, n° 1, p. 22), and that this word is identical to the Hebrew root קח, which is, as we said, the hieroglyphic sign of royal power (2nd year, n° 1, p. 15, note 3 [p. 47, note 86]).

¹¹⁶The coronation of kings was, in the modern West, a reminder and a remnant of the investiture of Divine Right; but it is easy to understand the inconveniences that were bound to result, on the one hand, from the fact that this investiture was conferred by a clergy having none of the characters of the true priestly caste, and, the other hand, from heredity being posited in principle, instead of only being

But we must now leave this subject, on which much remains to be said, to return to considerations more directly related to the Archaeometer. We shall see later, however, that the indications we have just given were necessary, and we shall have to add to them later on other general notions about traditional Doctrine and its preservation through the various successive periods of terrestrial humanity, up to the present era.

only accidental, and not necessary in law (see 2nd year, n° 1, p. 12 [[p. 44](#)]). - True Divine Right gives the individual clothed in it a character that makes him or her a participant in the Divine Will (conceived as universal Will), and cannot be separated from the expression of this Will, with which it is indissolubly associated, according to the well-known formula: *Deus meumque Jus*, "God and my Right" (motto of the 33rd degree of Scottish Masonry).

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The first question we have to consider now relates to the arithmology of the XXII letters of the Watan alphabet; we give here the synthetic figure summarizing this arithmology, and showing how the numbers, considered qualitatively, pronounce the divine criterion of the constitution of IEVE¹¹⁷. In the center are indicated the numerical values of the XXII letters, divided into three categories, as previously indicated¹¹⁸: the III extracted letters, which are the mother or constituent letters¹¹⁹, and the XIX letters appearing in the Archeometer, the latter themselves comprising the Range of the VII planetary letters and the Mode of the XII zodiacal letters¹²⁰. This number 19, equal to 12+7, gives 10 by reduction, i.e. by addition of the digits of which it is formed¹²¹. Below the letters are their numerical values¹²², together with the sum of the values of the letters in each of the three categories, and the total sum: 461+469+565=1495¹²³, a number which still gives (as does its second element 469) 19 by a first reduction, and 10 by a second. We don't need to come back to this point, as we've already explained it, as well as the meaning of the Sanskrit words formed by the letters corresponding to the respective digits of these four sums, and which, in the figure, are written below.

¹¹⁷See the off-text plate in this issue [p. 56]; for everything that follows, please refer to this plate.

¹¹⁸See 1st year, n° 10, p. 210 [p. 19].

¹¹⁹A special study has already been devoted to these three letters (1st year, n°10, pp. 213-219 [pp23-29]).

¹²⁰These expressions refer to the musical correspondences shown in the main figure the Archéomètre (plate outside the text contained n° 9 of the 1st year [p. 7]), but which we have not yet mentioned, reserving their study for later (see the same n° 9, p. 184 [p. 11]).

¹²¹This operation is usually referred to as "theosophical reduction", a bizarre name that we see no justification for. On the other hand, the sum of all whole numbers taken consecutively (arithmetic progression of reason 1) from unity up to and including this number is also called the "Theosophical root" of a number; in general, this sum is reduced until one of the first ten numbers is in its place. In fact, by successive reductions, each of which is performed on the result of the previous one, we can always obtain a single-digit number; if this requires several reductions, they can be considered as reductions of different degrees, and the degree of each of them will be determined by the order of succession of the operations performed.

¹²²These numerical values, which are the same as those for the corresponding Hebrew letters, are shown in the second column (from left) of the table p. 186 (1st year, n° 9) [p. 13]. Note that, for each letter, the alphabetical order and the numerical value give the same number by reduction; the numerical value has only one significant digit for the first nine letters, followed by a zero for the next nine, and two zeros for the last four.

¹²³In the three partial sums, each of which contains three digits, the middle digit is the same: 6, the conjunctive character of which we shall return to later.

of these numbers, themselves transcribed in the Watan alphabet¹²⁴. Let's just remember that these words are: *Dêva*, divinity; *Dêvata*, deity; *Jîva*, universal life, or absolute life (considered in principle, independently of its individualized manifestations); *Aditî*, indivisible life. Finally, 469, the sum of the values of the planetary VII, being reduced to 10, the number of the letter י, and the digits of 565, the sum of the values of the zodiacal XII, corresponding respectively to the three letters הוה, we thus have the divine Tetragram יהוה, which, in the figure, is written in the Watan and Hebrew alphabets, and is interpreted as "I, the absolute Life", or "I am the absolute Life".

Indeed, the letter י and its equivalents mark the affirmation of Being: *Ya, I*; they call forth the Word. In Hebrew, the name *Iah* (יה) designates God asserting Himself, entering into act through His Word, i.e. Divine Power manifesting itself¹²⁵. In Sanskrit, *Ya* indicates the Unitive Power, the Giving Power, the Power of Sacred Meditation, the Emissive of Going and the Remissive of Returning. It is also the Feminine Principle Power, and, in a lesser sense, the designation of the female sex (symbolized by the *Yoni*), for this letter (equivalent to Y or I consonant)¹²⁶is, as we have already said on several occasions, a feminine sign: it corresponds to Divine Wisdom, to the Queen of Heaven of the ancient Patriarchs and of the Litanies of Mary Assumed. We have also said that the letter י is the Royal of the archeometric, solar and solaro-lunar alphabets¹²⁷, and this is made manifest by the arithmological figure we are now studying. It is the first letter of the names of Father and Son: they are consubstantial in it. Its note is the fundamental *G*, on which the entire sonometry and musical system of the Archaeometer, which we shall study later, is based. Its color is blue¹²⁸, its zodiac sign is Virgo¹²⁹, its planet is Mercury, its Archangel *Raphael Trismegistus*, also named

¹²⁴For this explanation, see 1st year, n° 10, pp. 212 and 213 [pp. 22 and 23].

¹²⁵On this name יה and its number 15, see also 1st year, n° 11, p. 240, note [p. 31, note 35].

¹²⁶In Sanskrit, any consonant written without modification is considered to be followed by the vowel *a*, whose sound is defined as that emitted by the organs of speech when they are in their normal position; all other sounds therefore derive from this primordial sound *a*, as they are produced by various modifications of the organs of speech from this normal position, which is naturally their resting position. This is why the letter A is the first letter of the alphabet and represents the supreme Unity; this is very important to consider for the explanation of the sacred trigrammatic syllable AUM, which we'll talk about later.

¹²⁷See 1st year, n° 9, p. 190 [p. 18].

¹²⁸In this connection, it should be noted that the color blue has always been attributed, even by simple inspiration, to the dress of the Assumption of the Blessed Virgin, as have white and yellow to that of the infant Jesus, and red to the Ionic Dove and the seven tongues of fire of the Holy Spirit (these seven tongues of fire symbolize what theologians call the seven gifts of the Holy Spirit).

¹²⁹Today, this sign is represented by ♍, i.e. by the letter M, *Mariah's* initial. (substituted here for Celestial Virgin, whose manifestation she is), to which an ear of corn is attached.

Hamaliel by the Kaldéans. In the liturgical year, it corresponds to the time of the Assumption (August 15)¹³⁰.

The letter ך has as its antagonist the letter ך, the Royal of lunar and disarcheometric alphabets; this is the key to *IEVE's Book of Wars*, "wars of the Royal I or Y against the usurper M"¹³¹. This letter ך no longer responds to the *Ya*, the *I*, which commands the Word, but to the *Me*, the *I*, which withdraws into itself. It no longer corresponds to the Divine Principle or the Divine Biology from which all life immanates for Eternity, but to the Natural Origin and Embryogenic Physiology of the World, from which all existence emanates temporally. She no longer relates to the Wisdom of God, in whom all thought is a principial being, but to human Mentality, in whom all conception is abstract¹³²: she is the *Pallas* of Orphic doctrine¹³³, the *Menerva* or *Minerva*, the feminine *Manou* of Etruscan doctrine¹³⁴. In Sanskrit, *Ma* Time, Measure, Mother (in Hebrew מם), Passivity, Reflected Light, Reflection, Death. *Mâ*¹³⁵ expresses negation¹³⁶; as a verbal root¹³⁷, it means to measure, to distribute, to give, to shape, to produce, to resonate, to resound. In Hebrew, the letter ך indicates embryogenic Power, development in Time and Space; this same letter

¹³⁰For correspondence between liturgical feasts and zodiac signs, see figure on p. 244 (1st year, n° 11) [p. 35].

¹³¹Saint-Yves d'Alveydre, *Notes sur la Tradition Cabalistique*. - There is something analogous here to *Fo-Hi's Yi-King*, which is the "Book of Changes in the Circular Revolution". We know that the number 13, which corresponds to ך, indicates destruction and therefore also change, transformation (destruction of form). Note also that the letters ך and ך occupy symmetrical positions in relation to the middle of the alphabet (see below, on mono-axial symmetry).

¹³²In Greek, the word Μήνη designates the Moon, which reflects the light of the Sun, just as Mentality reflects intellectual and spiritual Light. - The difference indicated here between the principles symbolized by the letters ך and ך (which, for the Watan alphabet, are two feminine principles) is analogous to that between Universal Man and individual man.

¹³³For the meaning of the name *Pallas*, see 2nd year, n° 1, p. 18, note 2 [p. 50, note 100 on previous page].

¹³⁴For the meaning of *Manou's* name, see 1st year, n° 9, p. 181, note 1 [p. 6, note 3].

¹³⁵The *â* vowel (long A) is, in Sanskrit, a doubling of the primordial a sound; it is most often a feminine ending, as is the *î* vowel, which is also a doubling of the short *i* (see 1st year, n° 10, p. 213, note 1 [p. 23, note 21]). We may add that, ideographically speaking, *i* designates the impetus of Prayer and Worship, and also the action of starting, going and returning (to go is also said *ire* in Latin); *î* indicates the action of praying and worshipping, as well as its correspondence with the Being prayed to and the Principle worshipped; this must be joined to what we said a little earlier about the consonant *Ya*.

¹³⁶In Greek, negation is also expressed as μή.

¹³⁷In Sanskrit, the verbal root is called *dhâtou*, fixed or crystallized form; in fact, it is the fixed or invariable element of the word, representing its unchanging essence, to which are added secondary and variable elements, representing accidents (in the etymological sense) or modifications of the main idea.

also expresses possibility, questioning¹³⁸; finally, we have seen that it represents the element water¹³⁹(מים). Its note is *D*, its color sea green, its zodiac sign Scorpio¹⁴⁰, its complementary constellation the Dragon of Celestial Waters, its planet Mars. His Angel is twofold: *Kamaël*¹⁴¹, the physical Love of the Species, presiding over Generation; *Samaël*, presiding over Death which is its consequence¹⁴². In the liturgical year, it corresponds to All Saints' Day and the celebration of disembodied souls (November 1 and 2).

After this digression, let's return to the figure that sums up the whole of qualitative arithmology, and of which we have only considered the central part¹⁴³.

(To be continued.)

¹³⁸Hence the interrogative pronouns מי, who? and מה, what? On the other hand, the letter מ, used as a prefix, indicates origin, provenance. - Note also that the two letters י and נ combine to form the masculine plural ending ים, with the second, in its final form נ, becoming a collective sign.

¹³⁹See what we said about the three letters forming the word מים (1^{re} year, n°10, p. 218, note 2 [p. 28, note 33]). In Arabic, *Ma* also designates water. - The Hebrew form מים is a dual: the double Waters, i.e., in the metaphysical sense, the Upper Waters and the Lower Waters; in the physical sense, we know that water is chemically composed of two elements: hydrogen and oxygen. In this respect, it's worth making a rather curious remark: the constituent formula of water (assuming, of course, that the chemical notation has only a purely symbolic value) is H_2O , or better still $H.OH$, where the first element *H* can be replaced (indirectly in practice) by a metal (giving rise to a base), while the *OH* radical remains intact; if we represent here oxygen, the active element, by י, and hydrogen, the passive element, by נ, this formula $H.OH$ becomes precisely identical to the word מים, the isolated and replaceable element *H* then being represented by the initial מ, and the *OH* radical by the ending ים.

¹⁴⁰Today, this sign is represented by ♏, still reminiscent of the letter M.

¹⁴¹In Sanskrit, *Kāma* means Desire (see 1^{re} year, n° 10, p. 215, note 2 [p. 25, note 27 on previous page]); he is said to be the son of *Mâyâ*.

¹⁴²In Sanskrit, there are two words of opposite meaning for Love, both of which contain, as consonants, the letters M and R, i.e. the first two zodiacal letters of the Great Waters Triangle. The first word is *Māra*, which also means Death (from the root *mri*, to die); Love here is the cosmic, and therefore fatal, Attraction of the sexes within the banal unity of the Species; its object is not the happiness of individuals, but bodily reproduction, and consequently the mortality of the vegetable, animal and human kingdoms. The second word is *Amra*, which literally means Immortality (from *a* privative, and *mri*, to die); Love here is the divine, and therefore providential, Attraction of bisexual souls, through the body; this power has in view only the happiness of individuals through their mutual free election; it frees them from the hereditary fatalities of the Species. This is why Moses says: "You shall leave your father and your mother and follow your wife, and you shall be organic being." What we're talking about here, then, is the supreme individuation and Autonomy of Man and Woman, and, consequently, their Immortality in the Living God Himself. - Strictly speaking, the word "Love" should only be used in the second sense, as the Latin *Amor* is identical to the Sanskrit *Amra*.

¹⁴³Due to lack of space, we will have to postpone further explanation of this plate until the next issue.

THE ARCHAEO-METER (continued)*

On either side of the center of the figure¹⁴⁴, the XXII letters, or rather their numerical values, are arranged in two symmetries, one mono-axial to the right, the other deuto-axial to the left. In both, they are arranged in two columns, each containing the values of eleven letters¹⁴⁵: the sum of the values of the first eleven is 75, which reduces to $7+5=XII$, and that of the values of the last eleven is 1420, which reduces to $1+4+2=VII$; we still have, for the whole, $12+7=XIX$, and, by a further reduction, $1+9=X$, so that everything finally reduces to the deary¹⁴⁶. What's important to note is that we've rediscovered the duodenial and the septenial here, and we'll now give some indications of their relationship.

First of all, we should note that the octave, i.e. all seven notes of the scale, comprises twelve semitones, which can be represented by a circle divided into twelve equal intervals, forming a zodiac, in which we place, according to their respective intervals, the seven notes, which correspond to the seven planets.

In the major scale, the successive intervals of the notes, taking the tone as the unit, are :

$$1, 1, \frac{1}{2}, 1, 1, 1, \frac{1}{2}.$$

In the minor scale, these same intervals are :

$$1, \frac{1}{2}, 1, 1, \frac{1}{2}, 1 \frac{1}{2}, \frac{1}{2}.$$

We can see that the major scale is symmetrical with respect to the central interval, there is no such symmetry in the minor scale.

(*) [Published in March 1911 (2nd year, n° 3)].

¹⁴⁴See the plate in the previous issue [p. 56].

¹⁴⁵The number 11, on the other hand, is given by the reduction of 461, the sum of the numerical values of the three constituent letters (see 1st year, n°10, p. 212 [p. 22]); it is also the number of the second half of the Tetragrammaton (יה); the Pentagram יהוה has the number 326, which is further reduced to 11; we merely indicate these various correspondences, reserving the right to return to them later.

¹⁴⁶This is the result already indicated above for the reduction of the number 1495 (= 75+1420), the sum total of the numerical values of the XXII letters (see 2nd year, n° 2, p. 51 [p. 57]).

THE ARCHAEOMETER

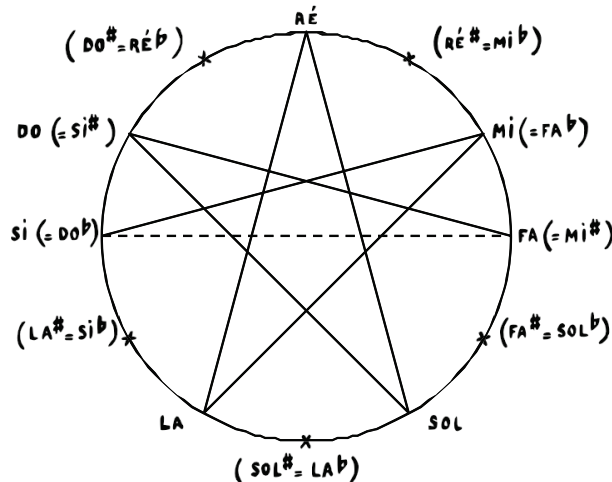
On the other hand, in the ordinary scale, which is the major scale in *C*, the ascending series of sharps, from fifth to fifth, is as follows:

fa do sol ré la mi si

The descending series of flats, from fourth to fourth, is the same series taken in reverse order¹⁴⁷:

si mi la ré sol do fa

The notes being arranged around a circle as we have said, if we wish to have the series of sharps or flats, we must join these notes to form an unclosed star-shaped heptagon, so that the interval between the two notes at the ends of the same side is always two and a half tones. For the ordinary scale, the figure thus obtained will be as follows.



The two extremities of the figure, which are also those of the horizontal diameter, are *F* and *B*; we can see that, from this point of view, the *C* major scale is symmetrical with respect to *D*. Similar remarks could be made for any major scale, but we'll come back to them when we study the musical correspondences of the Archaeometer, as our aim for the moment was merely to indicate how the septenarian scale fits into the duodenarian mode.

Another remark that relates more directly to arithmology is the one we must make about the very constitution of the numbers 7 and 12, which are

¹⁴⁷We'll see later that, in the planetary scale, this series corresponds to the order succession of the days of the week.

respectively the sum and product of the same two numbers 3 and 4: $3+4=7$; $3\times 4=12$.

Let's recall a few well-known arithmetic laws: the sum of two numbers is even if they are both even or both odd; if one is even and the other odd, the sum is odd. On the other hand, for the product of two numbers to be odd, both factors must be odd; in other cases (one even factor and one odd factor, or two even factors), the product is always even.

According to Pythagoreanism, odd numbers are masculine and even numbers are feminine¹⁴⁸. As a result, the multiplication of an even number by an odd number is assimilated to a marriage; this is particularly the case when the factors are two consecutive integers, such as the ternary and the quaternary, whose union produces the duodinary.

Similarly, the union of the binary and the ternary produces the sennary, and, from this point of view, there is the same relationship between the numbers 5 and 6 as between the numbers 7 and 12: $2+3=5$; $2\times 3=6$. Note that 5 corresponds to the pentagrammatic star, symbol of the Microcosm, and 6 to the double triangle, symbol of the Macrocosm¹⁴⁹. The number 6 is the product of 2, the first even number, and 3, the first odd number, unity not being considered a number, because it is the principle of all numbers and contains them all; this is why 6 was called by all ancient schools the number of Marriage, hence its conjunctive character¹⁵⁰. It also represents the World considered as generated by the union of the two masculine and feminine principles that make up the divine Androgyne, and it is for this reason that it is regarded as the number of Creation¹⁵¹.

Let's return to the numerical values of the XXII letters arranged in two columns: mono-axial symmetry makes the letters equidistant from the center of the alphabet correspond two by two, so that the sum of the alphabetical ranks of two corresponding letters is always equal to 23 :

$$1+22=2+21=...=10+13=11+12=23.$$

¹⁴⁸See the chapter on Pythagoras in the *Philosophumena* (pp. 6-7 of the translation).

¹⁴⁹These numbers 6 and 5 are also those of the last two letters of the Tetragrammaton, whose sum equals 11, as we pointed out above.

¹⁵⁰The corresponding letter ו (O, V) is conjunctive or conjugal in all solar languages; similarly, its red color is experimentally conjunctive of blue and yellow. The six-winged Ionic Dove (דוד, φοῖνιξ) symbolizes the conjugal Union of the sexes in Psychic Love and in the Living God.

¹⁵¹We have seen that the divine Androgyne is designated by the first half of the Tetragrammaton, א, whose number is 15, which, by reduction, gives this same number 6 (1st year, n° 11, p. 240, note [p. 31, note 35]). - We'll come back to the sennary as the number of Creation, and also as the sum of the first three numbers: $1+2+3=6$.

THE ARCHAEOMETER

This correspondence is that of the kabbalistic permutation called אַתבש-; if we were to match the letters that occupy the same rank in the two columns, i.e. whose numerical values are here placed horizontally opposite each other, we would have the permutation called ¹⁵²(בם-אל).

The number 23 reduces to 5, and so does the sum of the numerical values of any two corresponding letters in this mono-axial symmetry; it's easy to understand why this is so, since, we pointed out earlier¹⁵³, the alphabetical order of each letter and its numerical value give the same number by reduction. As there are eleven pairs of corresponding letters, we have for the whole: $5 \times 11 = 55$, a number formed by the two digits 5, which represent the two ה of the Tetragrammaton, since 5 is the value of the letter ה; and this number 55 reduces further to $5 + 5 = 10$.

Among the values of the letter pairs, those of the first two from the center of the alphabet immediately reduce to 5, as do those of the last four; those of the remaining five first reduce to 14. This last number corresponds to the alphabetical rank of the letter נ planetary of the Sun, whose numerical value, 50, is also the value of the first two pairs כ and ל, י and מ.

The letters whose values occupy the middle of the two columns and are connected by a horizontal line are ¹⁵⁴ $6 = ו$ and $80 = פ$, i.e. the first two zodiacals of the Triangle of the Land of the Living; the total number 86 is the sum of the numerical values of the letters of the word אלהים (*Elohim*). We can take these numbers (6 and 80) as the respective axes of two partial monoaxial symmetries, each of which will unite two by two the numbers equidistant from the middle of one of the two columns; and the whole of these two new monoaxial symmetries will constitute a deutoaxial symmetry of the alphabet.

In the first column, the sum of the two extreme numbers is 21; that of each of the other four pairs of numbers equidistant from the middle is 12; these two numbers (21 and 12) both reduce to 3; finally, the middle number is 6, half of 12. In the second column, the total value of each pair of numbers reduces to 7, indirectly for the pair closest to the axis, which first reduces to

¹⁵²Literal Kabbalah comprises three types of procedure: the *Gematria* (גמטריא), the *Notarikon* (נוטריקון) and the *Themurah* (רהותם); the permutations of the alphabet's letters belong to the latter, with 22 regular variations and an indefinite number of irregular ones. The two most commonly used regular variations are those that we have just indicated; the ordinary irregular variation is בם-אט, in which the sum of the numerical values of the letters exchanged are always equal to 10, 100 or 1000; the five final letters are considered as distinct letters, with their own particular numerical values, whereas in regular variations, this relatively recent distinction is ignored.

¹⁵³See 2nd year, n° 2, p. 50, note 6 [p. 57, note 122].

¹⁵⁴This median and axial position still corresponds to the conjunctive character of the letter ו.

16, and directly for the other four pairs; the middle number, 80, reduces to 8, half of 16. If we add the numbers 3 and 7, which are respectively reduced by the values of the pairs of numbers of the two mono-axial symmetries¹⁵⁵, we get : 3+7=10. Here again, we finally find the deary, which is the number of the letter 'y', the initial of the Divine Tetragrammaton, the first zodiacal of the Triangle of the Earth of the Living, the Royal of archaeometric alphabets¹⁵⁶.

For the moment at least, we'll leave the study of the middle part of the figure - about which, however, much more could be said - to consider the upper and lower parts, and, in particular, the four right-angled triangles formed by their extremities.

(To be continued.)

¹⁵⁵We saw earlier that the sums of the numbers in the two columns also reduce to 12 (or 3) and 7 respectively.

¹⁵⁶See 2nd year, n° 2, pp. 51 & 52 [pp. [58](#) & [59](#)].

THE ARCHAEO-METER (continued)*

The upper right-hand corner of figure ¹⁵⁷ shows the theosophical roots of the first nine numbers, with their formation by addition of these numbers taken consecutively. We have already defined what is known as a theosophical root, along with the theosophical reduction ¹⁵⁸; we retain here the usual name for these operations, despite its singularity and insignificance, but it would certainly be easy to find a better one¹⁵⁹.

This is a well-known algebraic formula, since it is the one used to calculate the sum of all integers from 1 to n , according to the very definition of the Theosophical root. We have :

$$R=1+2+ \dots +(n-1)+n,$$

which can also be written, taking the same numbers in reverse:

$$R=n+(n-1)+ \dots +2+1.$$

In the second members of these two equalities, the corresponding numbers always have the sum $n+1$, and, as there are n numbers in each, it follows that we obtain by addition :

$$2R=n(n+1),$$

hence :

$$R=n \frac{(n+1)}{2}.$$

Like either of two numbers consecutive n and $n+1$ is necessarily even, their product is also even, and consequently the result always an integer.

(*) [Published in May 1911 (2nd year, n° 5)].

¹⁵⁷ See also the plate in n° 2 (2nd year) [p. 56].

¹⁵⁸ 2nd year, n° 2, p. 50, note 5 [p. 57, note 121].

¹⁵⁹ Perhaps it would be better to say, for example, "kabbalistic operations", on condition that we make it clear that we mean by this nothing other than what we have defined.

THE ARCHAEOMETER

If we now want to find the number to which the root R can be reduced by theosophical reduction, we will have three cases to consider, depending on n is equal to a multiple of 3, a multiple of 3 increased by unity, or a multiple of 3 decreased by unity.

Let's first consider the case where $n=3a+1$, which is the case for numbers taken in threes from unity: 4, 7, 10, etc. We then have :

$$n(n+1) = (3a+1)(3a+2) = 9a^2+9a+2 = 9a(a+1)+2,$$

hence :

$$R = \frac{9a(a+1)}{2} \mp 1.$$

In this case, the theosophical root is equal to a multiple of 9, of unity, and, as the multiples of 9 are eliminated in the theosophical reduction, which is nothing other than the operation giving the remainder of division by 9, this root will reduce to unity, either directly or, more often, by passing through the deary.

If $n=3a$, we have :

$$R = \frac{3a(3a+1)}{2},$$

and, if $n=3a-1$, we have :

$$R = \frac{3a(3a-1)}{2}.$$

In these two cases, which we can combine into one, we can immediately see that the Theosophical root is a multiple of 3, since one or other of the two factors n and $n+1$ is itself a multiple of 3; as the sum of the digits of such a number is also divisible by 3, this root will always ultimately reduce to 3, 6 or 9.

Turning now to the figure, we see that, if we take the first nine numbers three by three in natural order, the sums of the corresponding theosophical roots all reduce to 10. Thus, for 1, 2 and 3 :

$$1+3+6=10;$$

then, for 4, 5 and 6 :

$$\begin{aligned} 10+15+21 &= 46, \\ 4+6 &= 10; \end{aligned}$$

and finally, for 7, 8 and 9 :

$$\begin{aligned} 28+36+45 &= 109, \\ 1+9 &= 10. \end{aligned}$$

We can generalize this result, and demonstrate that, if we consider three consecutive integers, the first of which is equal to a multiple of 3 increased by unity, the sum of their theosophical roots will always reduce to 10.

, we have seen that the theosophical root R of the number $n = 3a + 1$ is

equal to $\frac{9a(a+1)}{2} + 1$ that of $n+1 = 3a+2$ will be equal to $R+(3a+2)$, and that of

$n+2 = 3a+3$ will be equal to $R + (3a+2) + (3a+3) = R+(6a+5)$. The sum of these three roots will then be equal to $3R + (3a+2) + (6a+5) = 3R + (9a+7)$, i.e.

$$\text{tell } \left| \begin{array}{c} \frac{27a(a+1)}{2} \\ 1 \end{array} \right| + 3 \left| \begin{array}{c} \frac{9a(3a+5)}{2} \\ 1 \end{array} \right| + 10 \quad .$$

In the latter form, the first part of this sum is a multiple of 9, which will be eliminated by reduction, leaving the second part, which is none other than the number 10.

The first column from the left contains 9 times the number 1, the second contains 8 times the number 2, and so on, in such a way that, each column being made up of digits that are all of the same value, the number of these digits decreases by one each time their value increases by one as well. This results in symmetry with respect to the middle column, which is the fifth, since there are nine columns in all; the sum of the numbers contained in two columns equidistant from it is the same. Thus, for the fifth column, $5 \times 5 = 25$; for the fourth and sixth, $4 \times 6 = 24$; for the third and seventh, $3 \times 7 = 21$; for the second and eighth, $2 \times 8 = 16$; finally, for the first and ninth, $1 \times 9 = 9$. Thus, for two columns giving the same sum, this sum is equal to the product of the two numbers indicating the rank of these columns, numbers which are also the respective values of the digits contained in the same columns.

The sum total of the numbers in the nine columns is :

$$25+48+42+32+18=165,$$

¹⁶⁰The simplifications are not shown in detail; this calculation is easy to check.

THE ARCHAEOMETER

which reduces to 12, then to 3. This same number is also the sum total of the theosophical roots of the first nine numbers:

$$10+46+109=165;$$

This identity was also obvious, since in both cases we're talking about the sum of all the numbers contained in the right-angled triangle we're considering, only these numbers are considered in two different ways, depending on whether we're them into horizontal rows or vertical columns, as we said.

Since the rows and columns are naturally equal in number, the right-angled triangle they form can be said to be isosceles; in this triangle, the hypotenuse and the horizontal side of the right angle both contain the sequence of the first nine numbers, and the vertical side contains the unit repeated nine times. The sum of the first nine numbers, i.e. the theosophical root of 9, is equal to 45 ¹⁶¹, which reduces to 9; the sum of the digits on each of the three sides of the triangle therefore gives 9, immediately for one of these sides, and by reduction for the other two.

Let's take this opportunity to point out that the number 45, which is obtained as we've just said, and which, moreover, is also the number of digits contained in the triangle under consideration, is the sum of the numerical values of the three Hebrew letters that form the name אדם(*Adam*). By adding the deary to this number, we have the sum of the first ten numbers, or the theosophical root of 10: 45+ 10= 55; this new number ¹⁶², which we have already discussed ¹⁶³, reduces to 10, in accordance with what we have said in general for the roots of numbers of the form $3a + 1$, which is the case for the number 10.

The top left-hand corner of the figure reproduces for the first nine tens everything that the right-hand corner, which we've just mentioned, indicates for the first nine numbers, with this remark, however, that the totals of the horizontal lines are no longer theosophical roots, as are the corresponding totals on the right-hand side, since the numbers are no longer taken consecutively, but only from ten to ten. All the results differ from the previous ones only by the addition of a zero to the right of each number, an addition which, moreover, changes nothing as far as the theosophical reduction is concerned, since the sum of the numbers is obviously not altered. We would therefore simply have to repeat the same considerations we have already set out, or rather entirely analogous ones, taking into account

$$\frac{9 \times 10}{2} = 9 \times 5 = 45 .$$

$$\frac{10 \times 11}{2} = 5 \times 11 = 55 .$$

¹⁶³2nd year, n^o 3, p. 92 [p. 64].

the reservation we have just made. As this repetition would be pointless, we'll stop studying the upper part of the figure here, and move on to the lower part.

Here again, we find the first nine numbers in the same triangular arrangement on the right and left¹⁶⁴, inverted only according to the orientation of the different parts of the figure. The indications we see there show us a property of numbers which, in a general way, can be stated as follows: in sequence of whole numbers arranged in their natural order, two numbers equidistant from a third have a sum equal to double the latter, a proposition which becomes obvious when we put it in this form: $(n-a)+(n+a)=2n$. We also know that the third number, the one taken as the axis, is what, by definition, is usually called the "arithmetic mean" between the other two; but what we've just said presupposes that the sum of these is even, i.e. that both are simultaneously even or odd¹⁶⁵. In the opposite case, that of an even number and an odd number, giving an odd sum, the "arithmetic mean" cannot be a whole number, which is to say that there will be no number equidistant from these that can be taken as the axis ; but we will find two consecutive integers whose sum will be equal to that of the first two, and, by moving away equally on either side from these two consecutive numbers, as we did in the first case from the number taken as the axis, we will still find pairs of numbers corresponding to each other and giving a constant sum.

The indications in the lower right-hand corner refer to the first of these two cases, while those in the lower left-hand corner refer to the second. On the right, we see the numbers 5, 4 and 3 (totalling 12, which reduces to 3) taken successively as axes, giving pairs of numbers with sums respectively equal to 10, 8 and 6, numbers double the previous ones (totalling twice 12, i.e. 24, which reduces to 6). In the complete sequence of the first nine numbers, 5 is the central number¹⁶⁶, and two numbers equidistant from this middle (and also,

¹⁶⁴This disposition has sometimes led to theosophical roots being called "In this case, the theosophical roots are still formed along the horizontal lines, and, as before, two of the sides contain the natural sequence of numbers, the third being formed by repetition of unity. This new arrangement, if restricted to the first four numbers, gives the Pythagorean symbol of the *Tetraktys* (see *Philosophumena* translation, p. 7, note 2).

¹⁶⁵See 2nd year, n° 3, p. 90 [p. 63].

¹⁶⁶The number 5 also occupies the center in the "magic squares" formed by the first nine numbers; we know that, in this arrangement, the horizontal lines, vertical lines and diagonals of the square all contain numbers giving the same total (which is $15 = \pi$ when considering the first nine numbers). The term "magic squares" is just as inappropriate and meaningless as "theosophical operations".

equidistant from ends 1 and 9 respectively) add up to 10, as shown at the four corners of the figure. On the left are indicated the pairs of numbers giving odd sums, which are successively 9, 7 and 5 (having for total 21, which reduces to 3 like 12, from which it differs only by the inverse position of its two digits); each of these three sums is equal to one of the three sums on the right minus the unit (which gives, for the total, $24 - 3 = 21$).

The two numbers 1 and 2, whose combinations we have just had to consider¹⁶⁷, represent unity and the binary forming the ternary; 21 and 12 thus represent two ternaries, the second of which is the inverted reflection of the first, like the two opposing triangles in Solomon's Seal. The sum of these two numbers is 33, whose two digits again represent the same two ternaries; $33=3\times 11$, multiplication of the ternary by the number 11, which is the binary (33 is reduced to $6=3\times 2$) externalized in its affirmative-negative polarity (starting point of the second ten, or of the ordering distinction of the manifest Universe), and balanced according to the law of analogy (always in reverse between the superior and the inferior). This balance is that of the Balance of the *Siphra D'zenioutha*¹⁶⁸; the number 11 also represents the Divine Force¹⁶⁹ maintaining the balance between Justice (דין) and Mercy (חסד), the two Sephirothic Columns of the Universal Temple. This balance resolves itself in תיפארת (the 6th *Sephirah*), center of perfect Harmony, Sun of Glory whose Splendor (שכינה, Profound Peace)¹⁷⁰ illuminates the Invariable Middle (the Holy of Holies)¹⁷¹, projecting its rays along the Path that leads from 10¹⁷² (תומלכ) or cyclic manifestation to 1¹⁷³ (כתר) or immanation into the Principle.

If we consider 11 as formed by $10+1$, 10 will represent, in relation to 1, the refraction of the Eternal Principle in Temporal Embryogeny; it is the vertex of the inverted triangle, in relation to that of the right triangle¹⁷⁴. It should be noted that the first number, logically, is actually the one on the right, and that, consequently, it is 12 that represents the inverted triangle (as can be seen in the 12th Tarot card, whose diagram is obtained by inverting the alchemical symbol for Sulfur, in the middle of the 12th Tarot card).

¹⁶⁷On these two numbers 21 and 12, see also 2nd year, n° 3, p. 92 [p. 64].

¹⁶⁸"Book of Mystery", title of one of the sections of the *Sepher ha-Zohar*.

¹⁶⁹See 1st year, n° 10, p. 212 [p. 22], and 2nd year, n° 3, p. 88, note 2 [p. 61, note 145].

¹⁷⁰In Arabic *Es-Sakinah* (see *El-Malâmatiyah*, 2nd year, n° 3, p. 101).

¹⁷¹See *Le Symbolisme de la Croix*, 2nd year, n° 4, p. 119.

¹⁷²The Kingdom of the Elemental World.

¹⁷³The Zodiacal Crown of Celestial Virgo (see Revelation, ch. XII, v. I: תיפארת is represented there by the Sun, and תומלכ by the Moon).

¹⁷⁴If we likewise consider 33 as formed by $30+3$, the two corresponding letters: L=30, G=3, are the zodiacal (Libra) and planetary (Venus) of the apex of the air trigon (right end of the horizontal diameter, at the autumnal equinox), and constitute the root of Λόγος (the Divine Word). - Note the identity of this root with the Chinese name for the Dragon (*Long*), symbol of the Word (see Matgioi, *La Voie Métaphysique*, p. 51).

zodiacal duodenum)¹⁷⁵: $12=2+10$, from principal distinction to total manifestation in which the Principle is reflected (at the bottom of the Great Waters). On the other hand, 21 corresponds to the other ternary (represented by the shape of the Hebrew letter ϖ , and also by the triangular shape of the corresponding character in the Watan alphabet): $21=1+20$, from Principle (from the summit of the Earth of the Living)¹⁷⁶ to distinction in total manifestation.

This marks the difference between the purposes corresponding to the two main trigons of the Archaeometer: in the lower trigon, the sole purpose of souls is to wait in Cosmic Embryogeny for a new individual embryogeny. To return to the Limbo of the Living Waters of Grace is to fall asleep in the bosom of *Abraham*, for the name aBRaHaM (or BRaHMâ)¹⁷⁷ designates the Patriarch of Limbo, from which organic souls descend and to which they ascend, the origins of the Living Waters. The etymologies provided by the letters of the Triangle de Jésus, i.e. the superior trigone, open up a completely different purpose for souls: that of the Land of Glory, of immortal Life, forever conscious, freed from the fall into the Astral and Temporal Worlds, that of the autonomous Personalization of Seity reconstituted in the image of God: Man and Woman in *Adam-Heveh* (י) and ה in יהוה and יהוה, say Moses and Jesus.

"Man is not without Woman in Our Lord (*Ishwara*), nor Woman without Man", said St. Paul. As we have already seen, the Land of the Living is the *Meru*, the Spiritual Pole of the Universe¹⁷⁸, the World of *Mahâ-Dêva* or IShWara (ShIVa-VIShnou)¹⁷⁹, the abode of the Elect, of those who have heard the Divine Word (the Affirmation of the Principle). We refer to what is said in the Apocalypse about the Heavenly Jerusalem¹⁸⁰, and also about the counting of the Elect, who, in a Cycle (Αἰών), are symbolically 144 thousand, drawn from the 12 Tribes of *Ishwara-El*, that is, 12 thousand from each Tribe¹⁸¹, and marked with the *Tau*, sign of the *Lamb* (or the *Swastika*, sign of *Agni*)¹⁸².

¹⁷⁵See chapter XII of *Tableau Naturel* by L.-Cl. de Saint-Martin; we'll come back to this point later.

¹⁷⁶We know that the planetarium of this summit is precisely the letter ϖ .

¹⁷⁷See 1st year, n° 9, p. 190 [p. 18], and n° 11, p. 248, note 2 [p. 39, note 55].

¹⁷⁸Analogously, we could say that the bottom of the Great Waters is the Material Pole, or rather the Substantial Pole; we could even call the first, despite the apparent singularity of the expression, the Essential Pole, taking this word in its strictly etymological sense.

¹⁷⁹See 1st year, n° 9, p. 185 [p. 14], and n° 11, p. 248 [pp. 38 and 39].

¹⁸⁰The Divine City, called *Nisha* in Sanskrit; Dionysus is *Dêva-Nisha*.

¹⁸¹Note that $144 \times 3 = 432$: we know that this number 432 is taken as the basis for certain cyclical periods; on the number $144 = 12^2$, see also 1st year, n° 11, p. 247 [p. 38].

¹⁸²*Krishna*, depicted as the Good Shepherd (*Gôpala* or *Gôvinda*), often wears *Swastikas* on the bottom of his robe; we have also seen that the *Swastika* is also an emblem of *Ganêsha* (1st year, n° 11, p. 245 [p. 36]).

THE ARCHAEOMETER

If we consider the two triangles (compared to the numbers 21 and 12) in an upward direction (we previously considered them in a downward direction), the lower triangle goes from the facts, in all their particularity of specialized manifestations, to the laws, i.e. to the second causes, which is the method of analytical science (this triangle thus marking the domain of Physics, in its most extended sense), without being able to reach the First Cause or the One Principle : Universal Synthesis cannot be deduced from individual analysis, which only leads to dualistic philosophies and naturalistic religions.

The upper triangle leads from extreme distinction (in the Universe) to Supreme Unity (in God), without losing sight of either¹⁸³: it marks the domain of Metaphysics, i.e. of total Synthetic Knowledge, whose full realization implies Plenitude of Being, i.e. supreme Identity with the Divine Principle in Universal Man.

(To be continued.)

¹⁸³See *Pages dédiées au Soleil*, 2nd year, n° 2, p. 61, *Le Symbolisme de la Croix*, 2nd year, n° 3, p. 99, and *L'Universalité en l'Islam*, 2nd year, n° 4, p. 126.

THE ARCHAEOMETER (continued)*

The interpretation we have given of the name *Abraham*¹⁸⁴, expressing the finalities of souls in the trigon of the Living Waters, like what we said previously about the name *Brahmâ*¹⁸⁵, is immediately deduced from its formation in this trigon, by the union of the three zodiacals preceded by the lunar planetary, and to which is joined the letter of the center, A, placed as an initial in the Hebrew form (involution), and as a termination in the Sanskrit form (evolution)¹⁸⁶. This name designates the Power that presides over the second birth (baptismal initiation or regeneration through the Waters)¹⁸⁷, that of the soul through Faith, through Grace¹⁸⁸, the Father of Believers¹⁸⁹. Reading the name aBRaHaM in reverse, it becomes MaHâ-RaBa, the Great Mastery⁽¹⁹⁰⁾ ; it is also MaHâ-BaRa, the great creation through the Word, and its result, the Act, the divine poem. In Hebrew as in Sanskrit, the root BRA expresses the idea of creation¹⁹¹: these

(*) [Published in July 1911 (2nd year, n° 7)].

¹⁸⁴previous article, 2nd year, n° 5, p. 147 [p. 73].

⁽¹⁸⁵⁾ 1st year, n° 11, p. 248, note 2 [p. 39, note 55].

¹⁸⁶In Sanskrit, any long vowel must be considered as a doubling of corresponding short vowel, so that *â*, in particular, is equivalent to a contracted *aa*, as seen the formation of compound words ; and this is a peculiarity to which it is all the more important to pay attention since, often, the replacement of a short or single *a* by a long or double *a* (*â*) in such a compound word is equivalent to the replacement of an affirmation by a negation, this long *a* being the product of the contraction of a final *a* of the first element of the compound with a privative *a* added as a prefix to the second element (like *â* in Greek, with the same meaning). On the other hand, we know that, in Sanskrit, any consonant written in full and without any modification or addition must always be regarded as followed by the vowel *a*, which is the primordial or fundamental sound, we have already said (2nd year, n° 2, p. 51, note 4 [p. 58, note 126]); the vowel *â* is represented by the addition of a vertical line placed after the consonant, to mark the addition of the second *a* which contracts with the first. We can therefore say that, in the two names aBRaHaM and BRaHMâ, there are three simple *a*'s, of which only one, the first in Hebrew and the last in Sanskrit, is represented by a distinct sign in the scripts of either language; the other two *a*'s, not being represented (except, in Hebrew, by the later addition of the vowel-dots, for which there is no need to take hieroglyphic account), must not be considered separately from the consonants that support them, and do not enter into the calculation of numerical values.

¹⁸⁷See 2nd year, n° 1, p. 12, note 1 [p. 44, note 73].

¹⁸⁸Faith (Πίστις) characterizes the degree attained by the second birth, that of the Psychics, just as Knowledge (Γνῶσις) characterizes that attained by the third, spiritual birth, i.e. that of the Pneumatics.

¹⁸⁹In Hebrew, Arabic, Persian, etc., the name aBRaHaM or iBRaHiM always has this meaning.

¹⁹⁰See Saint-Yves d'Alveydre, *Mission des Juifs*.

¹⁹¹And also extension or expansion: the Sanskrit verbal root *brih* means extend.

three letters form the second word of Genesis, ברא, a repetition of the first half of the first word, בראשית, on whose archaeometric formation we'll have to return again.

We must point out here that, by forming in the Earth of the Living Trigon the name exactly homologous to that of BRaHMâ (by union of the vertex planetary, which here is that of Saturn, with the three zodiacals and the terminal *a*), we obtain SOPhIa (Σοφία), Divine Wisdom¹⁹². The serpent, which is one of the symbols of Wisdom¹⁹³, is called in Greek OPHIS (ὄφις), a name formed from the same letters as SOPhIa (minus the final *a*), the initial letter S (or Σ) here becoming terminal¹⁹⁴. We also know that OPhI, or IPhO read the other way round, is also one of the names of the Word¹⁹⁵, and more specifically of the Word considered in its aspect as Redeemer. The same symbolic relationship is marked by the biblical figure of the Brazen Serpent, image of the Crucified Saviour¹⁹⁶; this figure can be represented schematically by the union of the two letters S and T, whose Hebrew correspondents ש and ת, the last two letters of the alphabet, form the name תש (*Sheth*), and on whose hieroglyphic significance we shall return.

The Serpent, taken in this sense, is the Ἀγαθοδαίμων of the Greeks, the *Kneph* Egyptian, while in its inferior and evil meaning ¹⁹⁷, it is the

¹⁹²See *Notes sommaires sur le Gnosticisme*, 1st year, n° 5, p. 97.

¹⁹³In the Gospel, we read: "Be as careful as serpents" which would suffice to prove that the symbol of the serpent is not always taken in an unfavorable sense, as we shall explain later.

¹⁹⁴The Greek letter Σ, although phonetically equivalent to the Hebrew ס, corresponds in reality, by its alphabetical rank, to ש, which moreover has the two consonances *sh* and *s*; it is the letter Ξ which, in the Greek alphabet, holds the place of ס. Incidentally, the uppercase form Σ is simply the vertical straightening W, which is one of the forms of Phoenician ש; on the other hand, the lowercase form σ is the reversal of Hebrew ס, a reversal that can also be seen in other characters, and which is due to the fact that the two languages are written in opposite directions to each other. Similarly, the capital C form, which is also frequently found for the same letter, is the reversal of the Hebrew כ; in this form, identical to that of the Latin C, the letter σ would be equivalent in French to the soft *c* (or *ç*), while the Hebrew כ would be equivalent to the hard *c*. We can see from this that there were confusions between different characters in the Greek alphabet, or rather, first of all, in the Phoenician alphabet that gave birth to it, and which, disarcheometrical, originally had only 16 letters instead of 22, but later returned to the latter number. Finally, to conclude our considerations the Greek letter σ, we must point out that its final form is identical to the Latin letter S, the hieroglyphic value of which we shall return to later, and which corresponds precisely to the representation of the symbolic serpent.

¹⁹⁵See 1st year, n° 9, p. 190 [p. 18].

¹⁹⁶This symbol should also be compared with that of *Quetzalcohuatl* in the Aztec tradition, which, as we know, derived directly from that of the Atlanteans.

¹⁹⁷Every symbol is thus susceptible to two opposing interpretations, which balance and unite in its total and universal meaning. The name שת also has the two opposite meanings: in its unfavorable sense, it is the root of שתן (*Shathan*), the Adversary; similarly, *Set*

Κακοδαίμων, the Egyptian *Apap*¹⁹⁸, the biblical ¹⁹⁹(שָׁפָן), the Vedic *Vritra*²⁰⁰; he is the Hydra of Darkness, *Typhon* or *Python*, finally vanquished and slain by the Solar Hero, *Osiris*, *Apollo*, *Herakles*, *Mikael*²⁰¹. Together, the two symbolic Serpents represent the two currents (evolution and involution) of the Universal Force, which, winding around the Axis of the World, form the figure of the Caduceus, whose importance in Greco-Roman symbolism is well known²⁰². We'll come back to this symbol of the Serpent later, but what we've said here is enough to explain why, taken in its higher and more beneficial sense, it played a major role in certain Gnostic traditions, such as, in particular, that of the *Ophites*, to whom it gave its name²⁰³.

(*To be continued.*)

was also one of the Egyptian names for *Typhon* (see Fabre d'Olivet, *La Langue Hébraïque restituée*).

¹⁹⁸See *Notes sommaires sur le Gnosticisme*, 1st year, n°10, p. 230.

¹⁹⁹However, the symbol of שָׁפָן itself does not necessarily have a bad meaning, when taken simply as a cyclic symbol (see 1st year, n° 11, p. 243 [p. 34]), but it still has a limiting meaning.

²⁰⁰*Vritra* is struck down by *Indra* (also called *Shakra*), seen as manifesting the luminous principle (*Dyaus*, Ζεύς) in the Atmosphere, *Antariksha*, or the transparent region that is intermediate between Heaven (*Swar*) and Earth (*Bhū*); in the *mantras*, this region is also referred to as *Bhūva*.

²⁰¹The coiled serpent (*revolutus*) is a symbol of "revolution", in all the different meanings of the word.

²⁰²The ascending or evolving Serpent appears alone around the staff of *Aesculapius* (*Asklêpios*), the principle of Spiritual Medicine (*Dhanvantari*); the symbol thus formed is hieroglyphically identical to the union of the two letters I and S, which we'll talk about later.

²⁰³In these traditions, the Serpent is often depicted with the head of the lion, the solar animal; it is then seen as a symbol of the Redeemer.

THE ARCHAEO-METER (continued)*

Before resuming our study of the words formed by the letters of the various triangles, we'll indicate the application of the Archeometer to the interpretation of the beginning of the first chapter of Genesis.

But first, we must recall the ideographic correspondences indicated by Fabre d'Olivet for the twenty-two letters of the Hebrew alphabet, which are as follows:

א	power.
ב	creation.
ג	organic wrap.
ד	divisional abundance.
ה	life.
ו	the conjunction.
ז	the light.
ח	conversion.
ט	the link.
י	elementary existence.
כ	protection.
ל	potential power.
מ	assimilation.
נ	the effusion.
ס	multiplication.
ע	individuality.
פ	the limit.
צ	the material.
ק	to make appear.
ר	shape.
ש	compression.
ת	movement.
	relative duration.
	reciprocity.

These correspondences will be particularly useful for interpreting the numerical values, translated into letters, of the various words in the text.

(*) [Published in November 1911 (2nd year, n°11)].

THE ARCHAEO-METER

The first word, בראשית, gives its name to the Book of Genesis (ספר בראשית) following the usage generally adopted in Hebrew for the designation of Sacred Books. It should be noted that, although this Book is the first, it begins with the letter ב, second in the alphabet, which indicates that it should actually be the second. Indeed, its first ten chapters, which contain the Cosmogony, must, according to Fabre d'Olivet, have been preceded by ten other chapters, containing the Theogony; these were probably never written down, and the teaching they contained was part of oral tradition²⁰⁴.

The word בראשית is made up of six letters, corresponding to the sign of the Macrocosm, which is Solomon's Hexagram or double triangle²⁰⁵; the chapters at the head of which it is placed contain in fact the study of the Macrocosm.

The formation of the Macrocosm will be divided into six phases, symbolically designated as so many days or periods, or more precisely as
In Fabre d'Olivet's translation, these are "luminous phenomenal manifestations". This number 6, which appears here right from the start, characterizes Creation, is the sum of the first three numbers: 1+2+3=6. It thus obtained by considering, in the Principial Ternary (or Tri-Unity), the three terms as distinct and having an independent existence, which gives rise to a second ternary which is the reflection of the first²⁰⁶; it is the appearance of this second ternary, existing only in reflected mode (and not by itself like the first), which properly constitutes Creation²⁰⁷.

The word בראשית literally means "in the Principle"; indeed, this is also the proper meaning of the Greek ἐν Ἀρχῇ and the Latin *in Principio*, although they are vulgarly translated as "in the beginning".

The letter ב, used as a prefix, is equivalent to the preposition "in", and marks the relationship of content to container; moreover, the very name of this letter is none other than the word בית, meaning house, dwelling, and which is precisely formed by the first letter and the last two of the word בראשית. The latter can therefore, by intervention, be read ראש-בית, demeure principielle, or principle-containing.

The word ראש or ראשית means head, and therefore principle; but the principle referred to here is not the Supreme and First Principle, which is designated, prior to any manifestation, only by the letter י, the sign of potential power (outside all determination), whose primordial expansion is marked by the letter א.

²⁰⁴See Fabre d'Olivet, *La Langue hébraïque restituée*.

²⁰⁵See *Remarques sur la production des Nombres*, 1st year, n° 9, pp. 191 and 192.

²⁰⁶See *Remarques sur la production des Nombres*, 1st year, n° 8, p. 155.

²⁰⁷It is important to note that the second ternary is inverted with respect to the first, as shown by the symbol of the two opposite triangles.

The letter י is indeed found in the ending ית, added here to the word ראש; but it is followed there by the letter ת, which, placed like this at the end of a word, generally implies the idea of a feminine collective; indeed, we know that the feminine plural is marked by the ending הן. Thus, the two letters ית together mark the idea of universal feminine power, and ת further indicates that this power acts in a reciprocal mode, i.e. by a corresponding reaction to the direct-mode action of the Higher Principle, which is designated by י.

From all this, then, it follows that the word ראשית may be considered, as a whole, to designate a feminine Principle, which contains in power the elements whose passage into act (or into the manifested state) constitutes Creation; and this relates precisely to the cosmogonic role of the Celestial Virgin²⁰⁸.

We say that Creation is constituted by the passage from power to act; however, strictly speaking, it is only the first and initial determination, while the resulting integral development into manifestation constitutes the work of Formation.

If we consider the word ראש again, we can see that it can be seen as formed from the union of the two roots אר and אש, in which the central letter of this word is joined to the two extreme letters respectively. According to Fabre d'Olivet, אר represents rectilinear motion, and אש circular motion²⁰⁹. These two roots also designate two igneous principles; moreover, there are close connections between the ideas of fire and movement, both of which are hieroglyphically represented by the serpent²¹⁰.

The resultant of the two movements, rectilinear and circular, is the helical movement, a representation of which can be found in the figure of the Brazen Serpent, winding around the vertical axis of the *Tau*. We have already indicated the relationship of this symbol to the hieroglyphic meaning of the name שת (*Sheth*)²¹¹, whose two letters, which are the last two of the alphabet, are also found in the word ראשית, separated by י, the letter of the Principle.

Furthermore, the three central letters of the same word ראשית are, arranged in another order, the three letters of the word איש, which is formed by the letter י placed in the center of the root אש; this word איש, which literally means "luminous intelligence", is one of those that designate man, and it applies more particularly to intellectual man.

In אשה, feminine of איש, the letter י, masculine in Hebrew, has disappeared, and is replaced by the feminine ending ה; this word אשה designates, according to Fabre d'Olivet, man's volitional faculty.

²⁰⁸See *Le Symbolisme de la Croix*, 2nd year, n° 5, p. 149, note 1.

²⁰⁹See *La Langue hébraïque restituée*.

²¹⁰On the snake symbol, see 2nd year, n° 7, pp. 191-193 [pp. 76-77].

²¹¹See 2nd year, n° 7, p. 192 [p. 76].

THE ARCHAEOMETER

Finally, in the word איש, the letter א, first of the alphabet, is joined to י and ש, which are the first two of the three letters of the name of Jesus-Verb, ויש, formed as we indicated in the Triangle of the Land of the Living²¹².

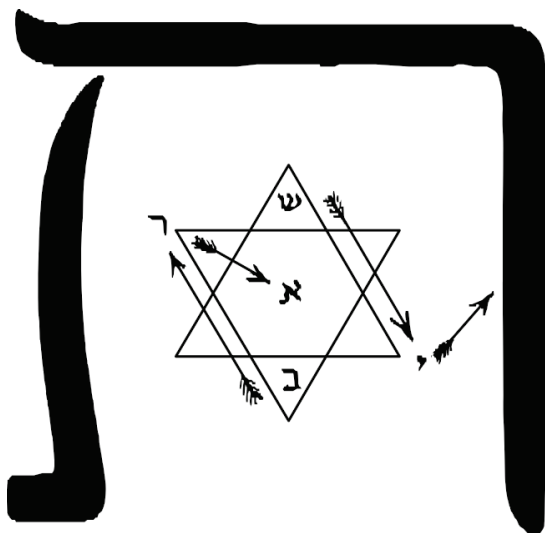
Note also that by subtracting the two central letters from בראשית, i.e. the root אש, we obtain the word ברית, meaning Alliance.

(To be continued.)

²¹²See 1st year, n° 9, p. 190 [p. [18](#)].

THE ARCHAEOMETER (continued)*

On the other hand, and from a different point of view from the one we've taken so far, the word בראשית can be broken down into two three-letter parts each, בראשית-; this is indicated by its archaeometric formation, which can be shown in the following figure.



Consider the two triangles of Earth and Water: the starting point is at the bottom of the Great Celestial Waters, where the planetary ב, the letter of the Moon, is found; from there, an upward movement to the left leads to ר, zodiacal of Pisces, then an inward concentrating movement yields the central letter א.

In this first phase is formed the verb ברא, "He created", which gives rise to the word בריה, "Creation", designation of the second of the four Worlds of the *Qabbalah*²¹³; it is also the root of the name of *Brahmâ*, the Creator²¹⁴.

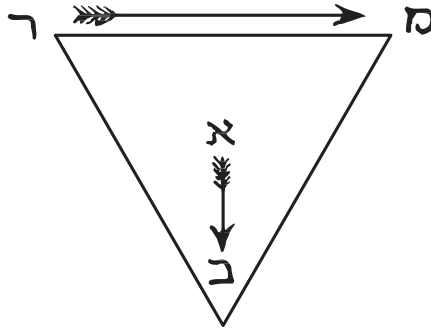
(*) [Published in December 1911 (2nd year, n°12)].

²¹³ If, in this word בריה we replace the final ה with ת, we obtain the word ברית, "Alliance", of which we have already spoken (2nd year, n°11, p. 292 [p. 82]).

²¹⁴ See 1st year, n°9, p. 190 [p. 18], and n°11, p. 248, note 2 [p. 39, note 55].

THE ARCHAEOMETER

This phase occurs in the domain of Temporal Embryogenesis, which is the domain of אברהם or אברם, the Patriarch of Limbo, whose name is formed along the descending triangle²¹⁵.



If we divide this name into two parts, the first of which is read here vertically (descending) and the second horizontally (from left to right), אב-רם, we see that, in Hebrew, it literally means "Exalted Father"²¹⁶.

The second part of this name is also the name of *Ram* or *Râma*; it consists of the two letters ר and מ, the first of which is masculine and the second feminine. The letter ר produces the Egyptian word *Râ*, which designates the Sun, hence the divine name *Amoun-Râ*, hidden or invisible Sun²¹⁷, i.e., according to Plato's expression, Sun of the Spiritual World. The letter מ produces the word *Mâ* or *Mauth*, which is one of the Egyptian names for the Celestial Virgin, considered the Divine Mother²¹⁸.

²¹⁵On the name *Abraham*, see 2nd year, n° 5, p. 147 [p. 73], and n° 7, pp. 190 and 191 [pp. 75 and 76].

²¹⁶Compare *Ab-Ram*'s role to that played, in Hindu tradition, by *Yama*, the Regent of the World of the *Pitris*. - On the *Pitris* (spiritual ancestors of present-day humanity), see *Les Néospiritualistes*, 2nd year, n°11, p. 297, note, and, in the present n°, *La Constitution de l'être humain et son évolution posthume selon le Védânta*, p. 323, note.

²¹⁷The Egyptian word *Amoun* is identical to the Hebrew אמן (*Amen*), in the sense of "Mystery".

²¹⁸On the meaning of the roots *Ma*, *Mâ*, etc., see 2nd year, n° 2, pp. 53 and 54 [pp. 59 and 60].

If we return to the word ברא, we see that the three letters of which it is formed are the respective initials of the names of the three Hypostases of the Divine Trinity:

בן the Son,
חור the Spirit,
אב the Father.

Note that the second Hypostasis, the Son, is here named the first, while the Father is only named the third, because it is from the Son or the Word that the creative power proceeds. This again corresponds to the fact that the first letter of the בראשית ספר is the letter ב, as we pointed out earlier²¹⁹.

The same initials are found in the name אברם or אברהם, but placed in the normal order, and followed by the letter מ, initial of מריה:

אב the Father,
בן the Son,
חור the Spirit,
הקדש Saint,
מריה *Mariah* (manifestation of the Celestial
Virgin in the field of
Temporal Embryogenesis)²²⁰.

If, in the word ברא, we replace א with ע, which is its materialization, and if we turn this word around, we get ערב, the *Ereb* or the West²²¹.

The same letters also form, in a different order, the name of the Patriarch עבר, from which is derived that of the *Hebrews*, and also of the *Arabs*, peoples located to the west of Asia.

Let's return now to the archeometric formation of the word בראשית: the first phase can be seen as marking the action (in reflexive mode) of the Father through the Celestial Virgin, manifested as *Mariah* or *Mâyâ*; the second phase more specifically marks the action of the Son or Word in the Universe.

In fact, to obtain the second half of this word, we must start at the apex of the Triangle of the Earth of the Living, where the planetary ש, the letter of Saturn, is located; from there, a downward movement to the right leads to י, zodiacal of Virgo, then an outward expansion movement yields the peripheral letter ת.

So, in the first phase, we have an upward movement followed by concentration, and in the second, a downward movement followed by expansion;

²¹⁹See 2^{ed} year, n° 11, p. 290 [p. 80].

²²⁰See 1st année, n° 9, p. 190 [p. 18].

²²¹In Hebrew, this word also designates the raven, whose black color is the symbol Outer Darkness.

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Moreover, the downward movement of the second phase is parallel, but in reverse, to the upward movement of the first. The first phase leads to א, which is the first letter of the alphabet, and the second leads to ת, which is the last; similarly, if we consider the initials of the two halves of the word, the letter ב is the second of the alphabet, and the letter ש is the penultimate.

The set of three letters obtained in the second phase, שית, can be seen as designating the Hexad, which here represents the Word acting in the Universe; remember that the Triangle of the Earth of the Living is the Trigon of the Word.

So here we find the number 6, which characterizes Creation, and which is, as we pointed out earlier, the total number of letters in the word בראשית.⁽²²²⁾

This number 6 is designated in Hebrew by the word שש, which is formed from two ש; as the letter ש has a ternary meaning, as indicated by its shape (and also its numerical value 300), we find in this word two ternaries in opposition, corresponding to the two digits of the number 33, and to the two triangles of Solomon's Seal, symbol of the Hexad²²³.

The set of two words שית-ברא, considered as distinct, can mean: "He created the six"; this is what is commonly called "the work of the six days" ²²⁴, but the subject of the verb "to create", i.e. the One who creates, remains indeterminate.

We can also consider שית as the subject of ברא: "the Hexad created", the Hexad designating here, as we have just said, an aspect of the Word; it is then the expression of the role of the Word in Nature.

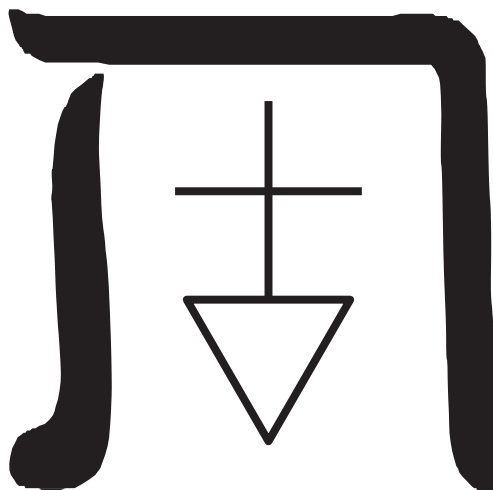
However, it is not only the Hexad that needs to be considered here, but also the Septenium; this is what we shall see later, and more particularly with regard to the role of the אלהים (*Elohim*), which we have not yet had to discuss.

²²²See 2nd year, n°11, pp. 290 and 291 [p. 80].

²²³See 2nd year, n° 5, pp. 145 and 146 [p. 72].

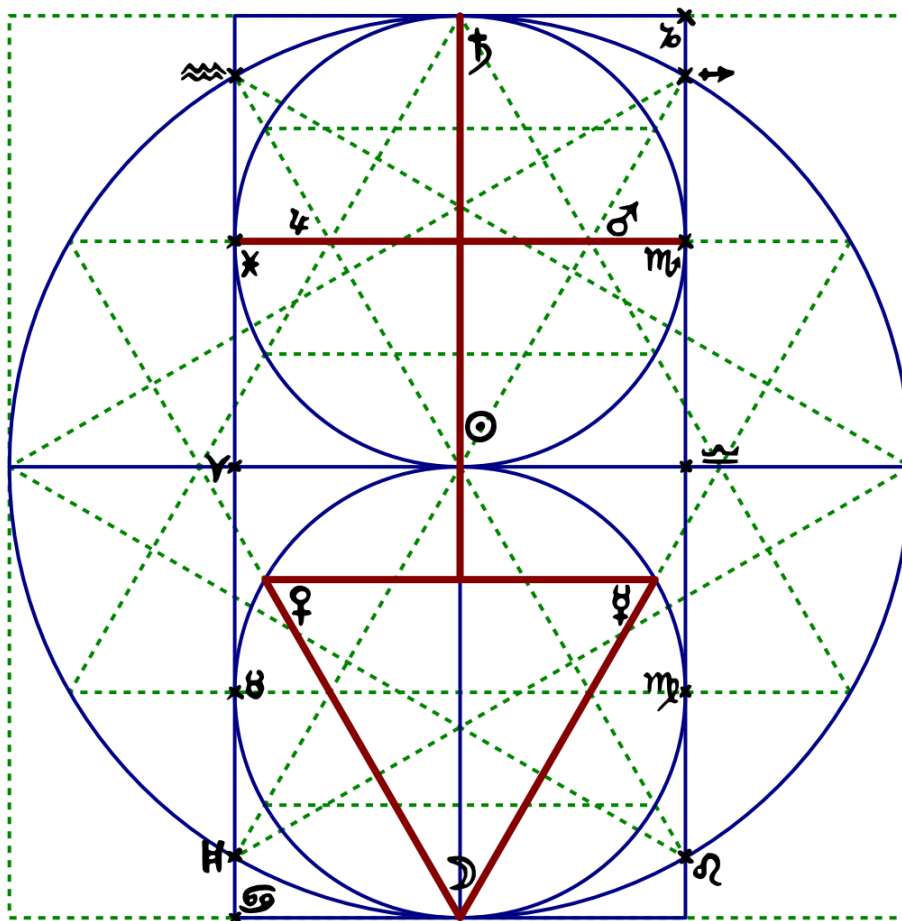
²²⁴See 2nd year, n°11, p. 291 [p. 80].

The figure representing the archeometric formation of the word *בראשית* is to be compared with that traced by the well-known layout of the twelfth Blade of the Tarot; but in the latter, beneath the *ת* that envelops the whole, there are no longer the two opposing triangles, but only the descending triangle surmounted by the cross.



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We know that this figure, which we'll see again later, is none other than the alchemical symbol of Sulphur, but inverted²²⁵; here's how it can be formed from the main figure of the Archeometer²²⁶.



If we consider the zodiacal circle, and if we describe, on the two halves of its vertical diameter taken as diameters, two equal circumferences tangent to the center of the great circle, the sides of the four Trigones and their axes of symmetry

²²⁵See chapter XII of *Tableau Naturel* by L.-Cl. de Saint-Martin, and also *Le Symbolisme Hermétique*, by F.: Oswald Wirth. We have already said a few words about this symbol (2nd year, n° 5, p. 146 [pp. 72 and 73]). - It may be interesting to note in passing that in Catholic symbolism, this is the primordial, schematic form of the figure of the Sacred Heart; to it are usually added seven flames surrounding the foot of the cross, which are inversely analogous to the seven tongues of fire of the Holy Spirit, and which also correspond symbolically to the seven young of the Rosicrucian Pelican.

²²⁶See the plate in n° 9 of the 1st year [p. 7].

determine in each of these two circumferences, in the manner indicated by the figure above, the double triangle and the cross. If we consider more specifically the cross in the upper circumference and the inverted triangle in the lower circumference, we have precisely the schematic figure of the twelfth Tarot Blade; the enveloping this figure corresponds here to the rectangle circumscribing the set of two circumferences, a rectangle whose height (or length) is equal to twice its width, and on whose vertical sides are projected the twelve Signs of the Zodiac, six on each side²²⁷. The Moon naturally occupies the bottom of the Great Waters, Saturn the top of the Land of the Living, and the respective positions of the other four Planets, taken two by two, are determined by correspondence with the position of their domiciles in the two main Triangles.

The Planetary Septenary, thus suspended in the middle of the Zodiacal Duodenum, traces the figure of Celestial Man, in the involutive position represented by the twelfth Tarot Blade. Supported by the Quaternary of the Elements, the inverted reflection of the Spiritual Ternary floats in unstable equilibrium within the Great Waters; and, in the realm of Temporal Embryogeny, it spreads the essential seeds of beings, which will develop all formal possibilities, unfolding to the ends of the indefinite through the multiple manifestations of Universal Life. This reflection of the Divine Spirit, manifesting itself in an active mode in the World of Elemental Existence, is likened to an involuted igneous principle, and its action determines in the cosmic Chaos, hitherto formless and devoid of all present and positive properties, pure "contingent power of being in a power of being", the luminous vibration through which the *Fiat Lux* is translated into the order of Organicities and Universal Harmonicities²²⁸.

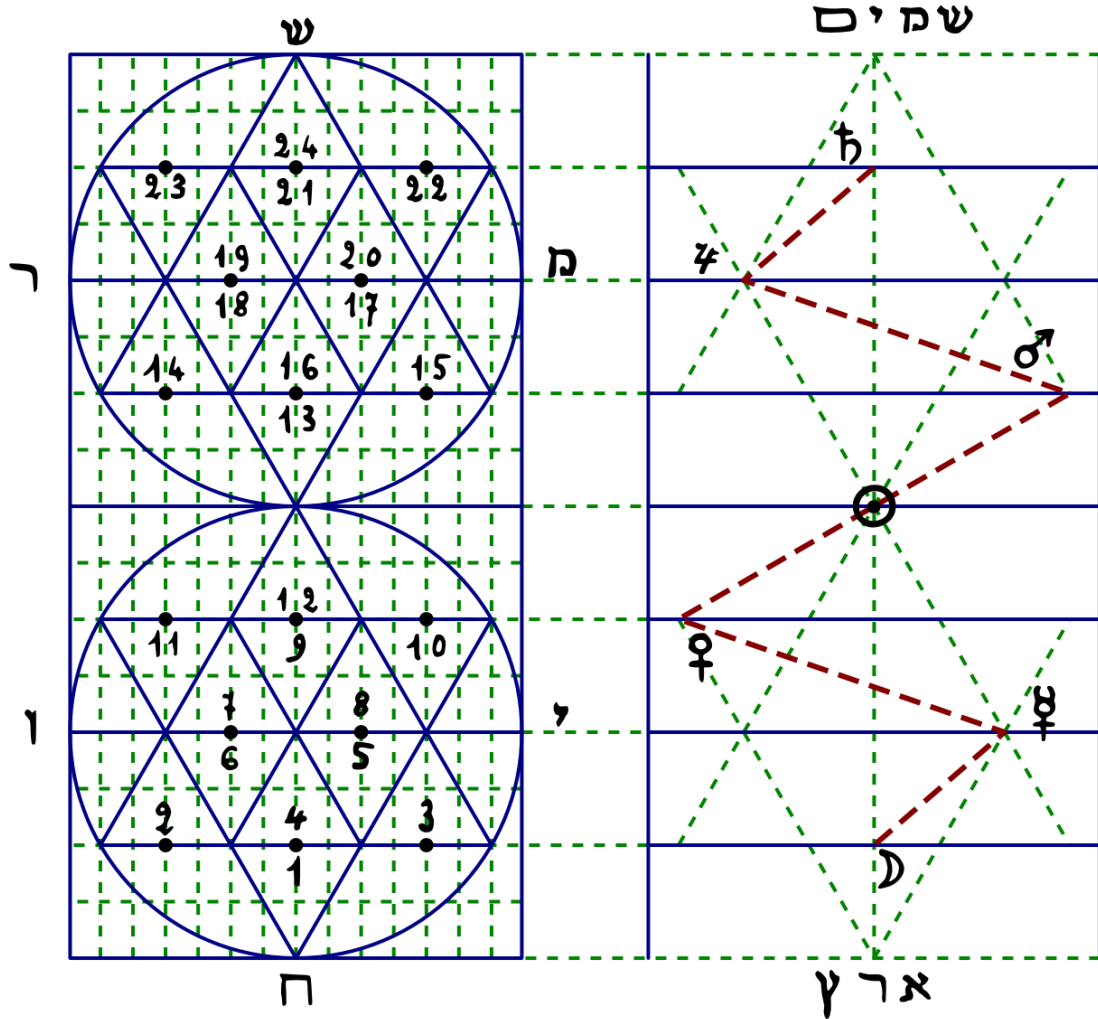
The idea of expansion or unfolding in manifestation is expressed hieroglyphically, in the Hebrew alphabet, by the letter **ל**, which also corresponds to the twelfth Blade of the Tarot, and which, by its rank, relates to the Zodiacal Duodenum.

²²⁷The "oblong square", or rectangle formed by the juxtaposition of two squares, is also the shape of the Lodge, symbolizing the Universe, and around which the Signs of the Zodiac are represented by the twelve knots of the Serrated Hoop. - Some American Masons have recently proposed replacing traditional expression "*oblong square*" with "*square*". The promoters of this idea, which has also found some supporters in England, demonstrate a singular ignorance of symbolism.

²²⁸Cf. Simon et Théophile, *Les Enseignements secrets de la Gnose*, p. 9. See *Le Symbolisme de la Croix*, 2nd year, n° 5, p. 149, note 2.

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On the other hand, if we consider the double triangle formed as we said in each of the two superimposed circumferences, each of these figures can be broken down into twelve smaller triangles, making a total of twenty-four of these triangles, all equal to each other, as shown on the left-hand side of the following figure. According to the Egyptian Theogony, these are the twenty-four parts of *Osiris'* body, which were scattered throughout the Zodiac (*dissecta membra*)²²⁹ by *Typhon*, his murderer.



²²⁹Cf. the dissociation of *Adam Qadmon* (Simon et Théophane, *Les Enseignements secrets de la Gnose*, p. 31).

We can also see from the same figure that these twenty-four triangles can be linked to sixteen centers, which everywhere reproduce the hexagrammatic symbol of Creation; eight of these centers correspond to two of the triangles under consideration, and the other eight to one each. The number 16 is the alphabetical rank of the letter *ע*, which hieroglyphically expresses the idea of involution, in the sense of the descent of the Spirit, by its reflection in the opposite direction, in the World of Forms; this is moreover what is indicated by the sixteenth Blade of the Tarot, which corresponds to this letter.

By this arrangement, the rectangle circumscribed by the two circumferences, and which can be seen as formed by the combination of two superimposed squares, is divided horizontally into sixteen parts, and vertically into fourteen parts. If we consider only the eight main horizontal zones, of equal height, determined by the lines on which the centers we have just mentioned are placed, these seven lines can be regarded as seven steps, on which the seven Planets are arranged in their ascending order, as shown on the right-hand side of the above figure, in which we have taken into account, for the respective positions of the Planets, the indications of the one that precedes it ²³⁰. The figure thus formed is the representation of Jacob's Ladder, whose foot rests on the Earth (*ארץ*), and whose top reaches to the Heavens (*שמים*); these two ends are marked here by the horizontal lines that close the rectangle at the bottom and top ²³¹.

Around the rectangle, the letters of the upper trine form the name OShI-ri, and those of the lower trine form the name HiRaM ²³². Indeed, we find the same symbolism in the Legend of *Hiram*, but one point worth noting here is the change of orientation resulting from the substitution of the Fire Trigon for the Earth Trigon, making the year begin at the Spring Equinox, instead of at the Winter Solstice. As a result of this change, the length of the rectangle, now *Hiram's* coffin, no longer follows the axis from South to North, but rather from West to East. In this new arrangement, for the figure of Jacob's Ladder, the West would correspond to the Earth, and the East to the Heavens; this is, moreover, a correspondence that we shall find again in all symbolism subsequent to the beginning of *Kali-Youga* ²³³.

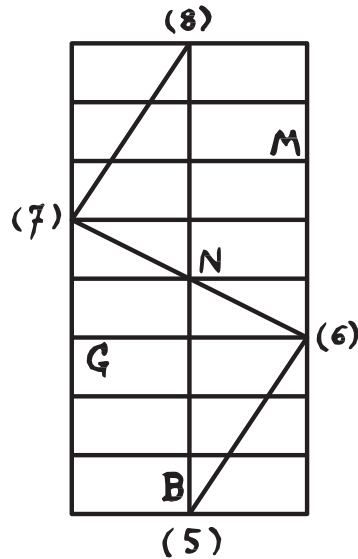
²³⁰See figure on page 310 [p. 88].

²³¹If we count the two ends of the rectangle, the Ladder has nine rungs instead of seven, and these nine rungs then correspond to the nine Choirs of Angels.

²³²The name HiRaM is identical to that HeRMès. of OShI-ri or IShWa-ra, see 1st year, n° 9, p. 190 [p. 18]. - In Hebrew, the name *רם-הי* literally means "High Life".

²³³Indeed, the change referred to here dates back to this period (see 1st year, n°11, p. 247 [p. 38]).

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The figure above represents *Hiram's* coffin, on which the Master's step effectively traces the shape of the Hebrew letter \aleph ; it is further divided into sixteen parts, by the seven equidistant lines drawn as before in the direction of width, and by the median line drawn in the direction of length. According to the symbolism we have described, *Hiram's* body should have its head towards the West, and its feet towards the East; on his chest, on the side of the heart, shines the letter \aleph : planetary of Venus (this being said independently of the other correspondences of this letter, which holds in the Delta Flamboyant the place of the Hebrew \aleph , and of its various symbolic meanings). On the same figure are marked the letters M B N : : : , initials of the three syllables of the sacred word of the Master grade, whose meaning is synthesized by the Acacia symbol: \aleph , zodiacal of Scorpio, corresponding to number 13, sign of Death and Transformation (thirteenth Blade of the Tarot); \aleph planetary of the Sun, corresponding to number 14, sign of Regeneration or new Birth (fourteenth Blade of the Tarot), consecutive this Transformation ; finally, \aleph , planetary of the Moon and letter of the Binary, placed between the previous two in the sacred word, and indicating the passivity of the individual being in this Regeneration, whose Agent will be designated by the sacred word of the Rosicrucian grade. This Agent, which is symbolized by Fire (represented here by \aleph), must not be confused with the sacred Element of the Rite, whose sensitive sign is Water (represented by ²³⁴ \aleph); all Initiations and Liturgies have carefully established and preserved this distinction, just they have

²³⁴On Baptism or the Water test as a symbol of the Second Birth, see 2nd year, n° 1, p. 12, note 1 [p. 44, note 73]. Note that the letters \aleph and \aleph are the initials of the words \aleph and \aleph , which in Hebrew mean Fire and Water respectively.

be careful not to confuse this second Birth, which corresponds only to the descent of Grace into the human individual, with the fullness of Enlightenment²³⁵, in which the being, having transmuted its passivity into activity when the Waters of the Sentimental Ocean have been volatilized and transformed by the Fire of Ascensional Desire²³⁶, identifies with the spiritual Agent of Transformation, whose operation, now immediate, then results in the realization in positive mode of Universal Man, who pre-existed only in negative mode, as the sum (in the sense of integral) of the virtual powers of the human being²³⁷.

There's one more important point to be made about the symbolic significance of the Master's step: *Hiram's* coffin is reached by the fifth step, and the first five steps (the steps of the Apprentice and Fellow grades) together indicate the constitution of the human individual, which, in its present state, is represented by the number 5. The sixth step crosses the coffin to the right, the side of activity: it is by crossing the domain of Death that the being accomplishes Creation, to which the number 6 corresponds. The seventh step returns to the left, the side of passivity, passing over the central part of the coffin: this crossing, in the opposite direction to the first, represents the second Birth, in which the being is passive, as we have said, and through which this being, enveloped in Form, symbolized by the number 7, becomes aware of itself as conditioned by its current state; this is precisely the goal of Life. Finally, the eighth and last step, parallel to the sixth, leads beyond the coffin, to the point diametrically opposite in length to that reached by the fifth step: the being, now self-conscious, crosses the realm of Death one last time, to finally reach Equilibrium (image of Perfection in the state of being considered), marked by the number 8; he achieves this through the integral development of his individuality, envisaged in the indefiniteness of its extension, and, through this, he acquires Immortality, represented by the Acacia or Palm, equivalent to the Golden Palm of ancient Initiation²³⁸.

(To be continued.)

²³⁵This is the distinction between Water Baptism and Fire or Light Baptism (Catholic Confirmation), and also, in Gnostic ritual, between the grades of Association and Perfection.

²³⁶See Simon et Théopane, *Les Enseignements secrets de la Gnose*, p. 48.

²³⁷See Simon and Theophanes, *Les Enseignements secrets de la Gnose*, p. 24.

²³⁸For the numerical correspondences shown here, see *Remarks on the Production of Numbers*, 1st year, n° 9.

THE ARCHAEOMETER (continued)*

We need to return again to the word בראשית, which was the occasion for the previous digression, as we now have to consider the numerical values of the letters that make up this word. To do this, we'll divide it again into its two halves, שית-ברא, and first consider each of them separately.

For the three letters of the first half, ברא, which is also the second word of the Mosesian text, as we will see later, we have the following values:

$$\begin{array}{rcl} \text{ב} & = & 2 \\ \text{ר} & = & 200 \\ \text{א} & = & \underline{1} \\ & & 203 \end{array}$$

This number reduces to $2 + 0 + 3 = 5$, which corresponds to the letter ה; this letter must be seen, in the correspondence we're reporting here, as the second ה (the final letter) of the Divine Tetragrammaton יהוה, as we'll see a little further on.

On the other hand, the number 5 here is formed from the Binary and the Ternary, and the Binary precedes the Ternary (just as, through its letter ב, it presents itself from the opening of the Book)²³⁹, because it is only during the second of the two phases we have indicated, in Creation, as corresponding to those of the archeometric constitution of the word בראשית (and also in the course of the work of Formation, which follows on from it), it is, we say, only in the course of the second of these two phases that the life-giving action (or rather acting as such in its special function in relation to us) of the Word²⁴⁰ appears (in the external World), translating into the

(*) [Published in January 1912 (3rd year, n° 1)].

²³⁹See 2nd year, n° 11, p. 290 [p. 80]. - On the Quinary considered as the union of the Binary and the Ternary, on the meaning of this number, and on its symbolic representation by the Flaming Star, see *Commentaires sur le Tableau Naturel de L.-Cl. de Saint-Martin*, 1st year, n° 8, p. 173; *Remarques sur la production des Nombres*, 1st year, n° 9, p. 191; *Notes sommaires sur le Gnosticisme*, same n°, p. 202; *L'Archéomètre*, 2nd year, n° 3, p. 91 [p. 63], and n° 12, p. 314 [p. 93]. - It should also be noted that, in the symbolism of the number 203, Binary and Ternary are separated by the abyss (metaphysically immense, since it is beyond any measure, limitation, definition, attribution, "determination" or "assignment" whatsoever) of the Inexpressible Zero (see *Remarques sur la production des Nombres*, 1st year, n° 8, p. 153).

²⁴⁰This action, envisaged in the universality of its extension, can be expressed (at least as far it is possible for the human individual to conceive it at present) in the words of

reflection (in the opposite direction), in the Great Ocean of Universal Passivity⁽²⁴¹⁾, of the Divine Spiritual Principle (חור) אלהים, symbolized by the Ternary, and hovering above this Ocean²⁴², in the Waters^(מים) of which floats the World Egg²⁴⁴, germ of indefinite power (*Hiranyagarbha*, the "Golden Embryo", as manifestation of the Word, a "manifestation" which obviously implies no "incarnation")²⁴⁵ containing all the virtualities of Formal Possibility, symbolized by the Binary, and which, being only the plastic principle (or more exactly that on which the active plastic faculty, i.e. the formative action, is exerted)²⁴⁶, is still (as long as this fecundating and germinating action has not been exerted there) only a pure "contingent power of being in a power of being" (ויובה²⁴⁷ ותה) this is what the rest of the text of Genesis will show us.

On the other hand, if we look at the number 203 as divided into two parts, 20 and 3 respectively, we obtain, as a hieroglyphic correspondence of these two numbers considered as representing numerical values, the letters כ and ג, whose union means: productive or germinative force²⁴⁸; it should be noted that these two letters (the first of which is masculine and the second feminine) are respectively the planets of Mars and Venus²⁴⁹.

On the interpretation of these three terms in relation the realization of Universal Man, see *Le Symbolisme de la Croix*, 2nd year, n° 4, p. 120.

²⁴¹See *Le Symbolisme de la Croix*, 2^e année, n° 5, p. 149, note 1.

²⁴²See *Le Symbolisme de la Croix*, 2^e année, n° 5, p. 149, note 2.

²⁴³See 2nd year, n° 2, p. 53, note 7 [p. 60, note 139].

²⁴⁴See 1st year, n° 9, p. 187 [p. 15], and n°10, pp. 216 to 219 [pp. 26 to 29]. - It should be noted that, in all traditions, the Divine Principle hovering over the Great Waters is symbolized by a bird: the Dove (נוה) of the Holy Spirit, which is to be likened to the Phoenix, and whose red color indicates an igneous principle, active in relation to the aqueous element (see 2nd year, n° 1, p. 19 [p. 51]; n° 3, p. 91, note 2 [p. 63, note 150], and n°12, p. 314 [pp. 92 and 93]); likewise, *Brahmā's* Swan (*Hamsa*), symbolizing the Breath, vehicle of the Word, which is itself but the outward affirmation of the Creator Word.

²⁴⁵See *La Constitution de L'être humain et son évolution posthume selon le Védānta*, 2nd year, n° 10, p. 266, and n° 12, p. 320; see also *Les Néo-Spiritualistes*, 2nd year, n° 11, p. 299.

²⁴⁶On this subject, see Matgioi's note following *Remarques sur la production des Nombres*, 1st year, n° 9, p. 194.

²⁴⁷See 2nd year, n° 12, pp. 311 and 312 [p. 89].

²⁴⁸כ designates Spiritual Force, and more particularly when considered as the agent of assimilation of beings to the conditions of each of their states, while ג refers to Material Power, which can only realize and perpetuate itself in the realm confusion and division.

ג expresses, at the same time as organic envelopment, the starting point of external individual existence, the germination that follows it, and which is simply the development of the potentialities that were virtually involved in it.

²⁴⁹From another point of view, we could also point out that, in the terrestrial world and among living beings, the masculine principle represented by Mars corresponds more specifically to the

Let's now consider the second half of the word בראשית, i.e. the set of the last three letters, שית; for these three letters, we have the following values:

$$\begin{aligned}\psi &= 300 \\ \text{י} &= 10 \\ \text{ת} &= 400 \\ &710\end{aligned}$$

This number reduces to $7 + 1 + 0 = 8$, corresponding to the letter ח, which can be seen here as representing the materialization of the ה obtained previously, for the total numerical value of the first half of the same word, i.e. as implying an effectuation in the domain of Elementary Existence²⁵⁰.

We can also look at the number 710 as made up of 7 and 10, numbers which (considered as numerical values, as we have already done for other numbers) give respectively, as a hieroglyphic correspondence, the letters ז and ^{251(c)}; we thus find here the Septénaire, the number of the Forces of Nature.

Animal Kingdom, while the feminine principle represented by Venus corresponds to the Plant Kingdom; this is in line with the meanings indicated in the previous note.

²⁵⁰See 1st year, n° 11, p. 243, note 3 [p. 34, note 43]. - The materialization we are talking about is represented by the fact that the horizontal line, which was placed above the ends of the two vertical lines in the letter ה, touches these ends in the letter ח, which is thus completely closed from above. Lowering this horizontal line further, we obtain the Latin letter H, in which it joins the middles of the two vertical lines; this letter, by its shape, symbolizes the balanced Binary, thus marking the fundamental Law that governs the realm of Elemental Existence. - In the number 710, we might consider the digits as placed in an ascending hierarchical order: 7 proceeds from 1, which is only 0 affirmed, but which interposes itself between 7 and 0 like the differentiating prism of the Primordial Homogen; furthermore, the union of the two extremes forms the number 70, which is the numerical value of the letter ז, sign of involution and materialization, representing refracted activity in the indefinite modalities of Universal Differentiation.

²⁵¹ז, in its hieroglyphic meaning, designates the Forces of Nature as constituting the link that unites, in a harmonic whole, the multiple essential (names) and substantial (forms) elements of existence (individual, particular or collective) in the external World; in the case of a particular individual, this whole constitutes the aggregation of the five skandhas. On these, as well as on the For more information on "name" (*nāma*) and "form" (*rūpa*), see *La Constitution de l'être humain et son évolution posthume selon le Védānta*, 2nd year, n° 10, pp. 261 and 262, and n° 12, p. 318. - י represents above all the Supreme Principle conceived as Universal Power, i.e. as the metaphysical locus of all potentialities (but envisaged in active mode and as pure Essence) ; and this Power asserts itself in ז through a primordial "assignment" that is logically prior, not only to all Creation, but even to all Emanation, since it is the first "determination" of the Divine Word as Universal Being, independently of any particular attribution pertaining to any of the special modes of being, manifested and unmanifested, that constitute indefinite "degrees" of Total Existence. On ז considered to represent the quaternary expansion of י, as indeed its form (comparable to that of the Swastika) shows, see 2nd year, n° 11, p. 291

(synthesized in the *Elohim*), united to the number of the Principle, of which they are (like Laws governing a Cycle) only particular determinations, in manifested mode, in the external World; the indefinite multiplicity of these determinations (the Septenary being, of course, only a symbolic representation relating to the formative role of the *Elohim*)²⁵² obviously in no way alters the Supreme Unity of this Principle²⁵³.

Let's now consider the set of two numbers 203 and 710 that we have obtained, and, for each of the digits of which they are formed, let's substitute the corresponding Hebrew letter, replacing the zero, regarded as the sign of multiplication by 10, by the letter ׀, which corresponds to that number. We thus obtain ב׀ג for the first of the two numbers considered, and זא׀ for the second; the hieroglyphic interpretation is as follows:

- ב׀ג The Principle contains the germ (i.e. the Egg of the World),
- זא׀ linked (in its primordial and essential determination) expansion
quaternary of the Principle (of which it itself constitutes the
completion or culmination).

Thus, the Egg of the World is first contained within the Principle, seen then as the passive and receptive place (extent) or the substantial and embryogenic milieu of all possibilities of being; this germ exists there in a potential state, and contains an indefinite number of virtualities differentiated in power, and each of which is equally susceptible to indefinite development. The development of all these virtual and relative existences (since they are refracted in the realm of *Mâyâ* or Illusion),

[p. 80], and also *Le Symbolisme de la Croix*, 2nd year, n° 5, p. 151 (note 4 on previous page). - Note also that א is the initial of the divine name אהיה, which we'll come back to, and which means "I am" is therefore, as we have just said, the pure and simple affirmation of Being, in the totality of its universal extension, and independently of any attribution whatsoever (distinct from Being), though containing them all in principle. If we were to consider only the deployment of (then specialized) Being in manifestation, the most extensive conception we can form of it (in the indefiniteness of Elemental Existence) is represented by the name אל, in which the same letter א is united with ל, the sign of expansion (see 2nd year, n°12, pp. 309 to 315 [pp. 87 to 93], the considerations relating to the symbolism of the twelfth Blade of the Tarot), and of which אלהים is the collective plural form; we will also return to these names, as we will be led to them by the very continuation of the text of the first verse of Genesis.

²⁵²On the Septénnaire considered as a Formative number, see *Remarques sur la production des Nombres*, 1st year, n° 9, pp. 191 and 192. - On the formative role of the *Pitris*, analogous in Hindu tradition to that of the *Elohim* in Hebrew tradition, but considered more specifically in relation to the present Cycle, see *Les Néo-Spiritualistes*, 2nd year, n° 11, p. 297, note, and *La Constitution de l'être humain et son évolution posthume selon le Védânta*, 2nd year, n° 12, p. 323, note.

²⁵³See *La Constitution de l'être humain et son évolution posthume selon le Védânta*, 2nd year, n° 9, pp. 244 and 245, and also *L'Identité Suprême dans l'Ésotérisme musulman*, 2nd year, n°s 6, 7 and 8.

passing from power to act in order to traverse the "Wheel of Life", i.e. the temporal cycle (or at least envisaged by us temporally, i.e. under the aspect of succession) of their external and substantial modifications (which in no way alter their intimate and essential unity and identity), this development, this development, let us say, completes (in manifest mode) the quaternary expansion of the Principle, seen this time as the active and producing Supreme Cause (the point whose unlimited irradiation fills the whole expanse, which has no actual reality except through him, and is without him, or rather without his activity, only a pure possibility "empty and without form")²⁵⁴. And this crucial expansion, tracing in all Worlds the pattern of the Divine Tetragrammaton, is metaphysically nothing other than the total realization of Universal Man, a realization that has its point of departure beyond all Worlds and Cycles (of Creation and Emanation), at the original and primordial affirmation of the Eternal Word.

Analogously, the Tetragrammaton יהוה, which is the quaternary development of ; hieroglyph of the Supreme Power²⁵⁵, similarly ends with the second ²⁵⁶(ה), which effectively represents the Egg of the World (conceived of the Holy Spirit by the Celestial Virgin, and, as such, identified with *Hiranyagarbha*, as we have said), the first three letters representing respectively the three Divine Hypostases (like the three letters of ברא, but in logically normal order, and moreover from a quite different, much more universally applicable point of view)²⁵⁷.

Finally, the total number given by the numerical values of the six letters of the word בראשית is : $203+710=913$; the three digits of which the figurative expression of this number is composed correspond hieroglyphically to the three letters טאג, the sum of which signifies the initial envelopment of the germ²⁵⁸, i.e. the Egg of the World, when it is in the currently undifferentiated state of potential determination (being therefore created, but without any formal effectuation), within the Feminine Principle whose nature has been previously studied by us²⁵⁹.

²⁵⁴See *Le Symbolisme de la Croix*, 2nd year, n°s 2 and 6.

²⁵⁵See the plate in n° 2 of the 2nd year [p. 56], and the related explanation (especially pp. 50 and 51 [pp. 57 and 58]). - From this point of view, the entire Tetragrammaton is schematically synthesized in the letter א, in the way we indicated above.

²⁵⁶We previously found this letter ה to synthesize the total numerical value of the three letters ברא

²⁵⁷On this three-letter correspondence from ברא, see 2nd year, n°12, p. 307 [p. 85].

²⁵⁸The hieroglyphic meaning of the letter ט: to envelop (circularly or spherically, as indicated by both its shape and numerical value 9), to cover (in Latin *tegere*, a word in whose root we find the letters equivalent to ט and ג, which we have precisely to consider here), and, consequently, to protect; from this derives the symbolism of initiatory Silence and Isolation (ninth Blade of the Tarot).

²⁵⁹See 2nd year, n° 11, pp. 291 and 292 [p. 81].

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The number 913 reduces to $9+1+3=13$, corresponding, as an alphabetical rank, to the letter נ, which again represents the same Feminine Principle, i.e., according to our previous explanations, the Celestial Virgin envisaged in her cosmogonic role, in the Triangle of the Great Waters, which represents the domain of Temporal Embryogenesis²⁶⁰.

The number 13 also expresses the idea, not only of the definitive Transformation (or passage beyond Form), but also of the multiple modifications that beings go through (in the Stream of Forms) to finally reach this final goal of all manifested existence; and all these modifications, logically linked and analogously corresponding in all Worlds and Cycles, constitute precisely, as the indefinite sum of an infinity of elements, the integral unfolding of Creation accomplished by the operation of the Universal Word.

Finally, in the representation of the number 13 (which is also found preceded by the numeral in the same way as the "circumferential" number 9, in 913), Unity is immediately followed by the Ternary, which is its external "assignment", conceived as a distinctive (albeit still synthetic and universal) object of knowledge; , this number 13 is reduced to $1 + 3 = 4$, and the Quaternary, which we thus arrive at as the final synthesis, and which, as we know, is the number of Emanation, i.e. of the principal manifestation of the Word in the *Adam Qadmon*²⁶¹, shows us here in Creation the realization in a positive mode of the unlimited potentialities of Universal Man²⁶².

These are the main considerations that can be deduced from a study of the word בראשית, with which the Book of Genesis opens.

(To be continued.)

²⁶⁰On the letter נ, and its "antagonism" to the letter י, see 2nd year, n° 2, pp. 52-54 [pp. 59-60].

²⁶¹See *Remarques sur la production des Nombres*, 1st year, n° 8, p. 156.

²⁶²See 2nd year, n°12, p. 314 [p. 93].

THE ARCHAEOMETER (continued)*

We must now consider the first verse of Genesis as a whole:

בראשית ברא אלהים
את השמים ואת הארץ :

This verse is made up of seven words, so that first of all we find here the Septénaire, a number which, as we said earlier, represents the Forces of Nature, principally synthesized in the *Elohim*²⁶³, as regards their spiritual essence, and exerting their action on the substantial principle within which the potential determination that constitutes Creation⁽²⁶⁴⁾ the initial operation of Cosmic Organization, is accomplished.

On the other hand, the total number of letters making up these seven words is 28 (= 4×7), a number which relates to the duration of the lunar month²⁶⁵, thus linking the formative "actuation" (determined in principle by Creation)²⁶⁶ to the Cycle immediately preceding our own in the causal order (of logical dependence, not chronological succession) of universal manifestation, and which, in relation to the present Cycle, is represented symbolically as the World of the Moon²⁶⁷. Note also the relationship of this lunar number 28 with the initial letter ב, which is precisely the planetary of the Moon.

We can also see that the verse under consideration can, according to the above arrangement, be divided exactly into two halves, comprising respectively, the first three words, composed of 6 + 3 + 5 = 14 letters, and the second four words, composed 2+5+3 +4=14 letters as well. This division shows the breakdown of the

(*) [Published in February 1912 (3rd year, n° 2)].

²⁶³See 2nd year, n° 12, p. 309 [p. 86], and 3rd year, n° 1, pp. 4 and 5 [pp. 97 and 98].

²⁶⁴See 2nd year, n° 11, pp. 291 and 292 [p. 81].

²⁶⁵Cf. the 28 letters the Arabic alphabet.

²⁶⁶ It is obvious that the principal creative action is independent of any special Cycle of existence; on the contrary, development in the manifested mode (which it implies in power only) takes place for each Cycle according to the Law determined by the fulfillment of the causative Cycle.

²⁶⁷On this causal chain of cycles of manifestation, and on the relationship of the formative *Elohim* to the lunar *Pitris*, see 3rd year, n° 1, p. 5, note 1 [p. 98, note 252], and also *Les Néospiritualistes*, 2nd year, n° 11, p. 297, and *La Constitution de l'être humain et son évolution posthume selon le Védānta*, 2nd year, n° 12, p. 323, note.

Septenary into an upper Ternary, expressing the essential action of the Creative Forces, and a lower Quaternary, designating the substantial realization that corresponds to it²⁶⁸; it is moreover indicated here by the meaning, at the same time as by the number of letters, which is equal on both sides. We shall return to this number 14 when studying the name אלהים; for the moment, we shall confine ourselves to pointing out that it represents the alphabetical rank of the letter ו, planetary of the Sun, whose hieroglyphic meaning relates to the idea of renovation, applied here to the manifestation of each Cycle relative to the preceding one²⁶⁹.

This number 14 reduces to $1+4=5$, as does the number 203, which, as we have seen, is the total value of the three letters ברא, making up the second word of the verse, together with the first half of the first word בראשית²⁷⁰.

The total number of letters, 28, is similarly reduced to $2+8=10$, the numerical value of the letter י, which represents Universal Power⁽²⁷¹⁾, containing all things in their principal determination, in essence and substance; and the same number 10 is also given by reduction of the sum of the numerical values of the four letters of the word בריה "Creation"²⁷²:

$$\begin{array}{rcl} \text{ב} & = & 2 \\ \text{ר} & = & 200 \\ \text{י} & = & 10 \\ \text{ה} & = & \underline{5} \\ & & 217 \end{array}$$

This number 217 reduces, in fact, to $2+1+7=10$, and the Millennium here corresponds to the complete development of the Principal Unity²⁷³. Moreover, by replacing each number in the same total with the corresponding Hebrew letter, we obtain באז, signifying the Forces in (potential) action in the expansion of the primordial Unity, a quaternary expansion which, in principle, implies the Millennium²⁷⁴.

²⁶⁸ Cf. the alchemical symbol for Sulfur (see 2nd year, n°12, p. 309 [p. 87]). - If we replace the cross below the triangle, sign of the Quaternary considered dynamically, with the square, sign of the same Quaternary considered statically, we obtain the figure (in vertical section) of the Cubic Stone, which is also the figure of the Septenary in equilibrium.

²⁶⁹ Cf. the cyclical symbol of the Phoenix, linked to the conception of the Great Year in ancient Egyptian tradition. - Cf. also the words of the Apocalypse: "There will be new Heavens (שמים) and a new Earth (ארץ)."

²⁷⁰ See 3rd year, n° 1, pp. 1 and 2 [p. 95].

²⁷¹ See 3rd year, n° 1, p. 4, note 2 [p. 97, note 251].

²⁷² See 2nd year, n° 12, p. 306 [p. 83].

²⁷³ See *Remarques sur la production des Nombres*, 1st year, n° 9, p. 193. We know that 10 is the number of the *Sephiroth*, which together represent this development.

²⁷⁴ See also *Remarques sur la production des Nombres*, 1st year, n° 8, p. 156. If we replace א by ע (sign of materialization), we obtain the word בעז, name of one of the two Columns.

We can further divide the number 217 into two parts, to which we will correspond the letters whose respective alphabetical ranks they mark, in two different ways: on the one hand, 2 and 17, i.e. ב, representing the passive and substantial principle of Creation, and פ, zodiacal of the Word; on the other hand, 21 and 7, i.e. ש, planetary of the Word, and ז, representing the active and essential principle of Creation; note the analogical symmetry and complementarism of this double correspondence.

Now back to the verse divided into its two halves: from the point of view of the number of letters, we can further divide each of these into two septenaries, which naturally makes four septenaries for the whole. The first septenary comprises the word בראשית, plus the letter ב, first in the word ברא, so it begins and ends with this same letter ב. The second septennium comprises the last two letters of the word ברא, plus the word אלהים; here we find the word *Ra*, the Egyptian name for the Sun²⁷⁵, united with the name of the *Elohim*. The third septennium includes the two words אתהשמים; and, finally, the fourth includes the two words ואתהארץ.

In the verse as a whole, considered as a septenary in terms of the number of words, the first part, i.e. the upper Ternary, designates both That which creates and the creative act, since the Agent (as such) and the act (implying, moreover, that upon which it is accomplished) cannot be considered separately from each other; the second part, i.e. the lower Quaternary, designates what is created, the result of Creation or its product, under the aspect of the principal distinction of the Heavens, a set of informal possibilities, and the Earth, a set of formal possibilities, a distinction we'll have to consider in greater detail later on.

As for the first part of the verse, we have already studied its first word, בראשית, and we have seen that its archaeometric formation is divided into two phases⁽²⁷⁶⁾, the first of which is then reproduced to give rise to the second word, ברא "He created", a verb expressing the act of principal and potential determination, according to Fabre d'Olivet's interpretation.

We won't go back over the numerical value of this word ברא, since we've already had to study it in this respect, looking at it as the first half of the word בראשית⁽²⁷⁷⁾.

By inverting the first two letters of ברא, we obtain רבא, which means Spiritual Mastery²⁷⁸; this intervention is equivalent to replacing, in the formation

of the Temple, which, according to the same interpretation, designates the Higher Forces acting in the realm of manifestation.

²⁷⁵See 2nd year, n°12, p. 307 [p. 84]. - Note also that ארא is the inversion of the root אר, discussed earlier (2nd year, n°11, p. 292 [p. 81]).

²⁷⁶See 2nd year, n°12, pp. 305-308 [pp. 83-86].

²⁷⁷See 3rd year, n° 1, pp. 1-3 [pp. 95-96].

of the word under consideration, the upward movement by a downward movement, as can be seen immediately by referring to the figure showing the formation of the word **בראשית** 279.

Following what we have seen in dividing the first half of the verse into two septenaries of letters, we can still consider the word **ברא** as formed from **ב**, letter of the Moon, and **רא**, name of the Sun; thus, the two complementary masculine and feminine elements are found together, but the feminine element appears first, which is explained, as we have already indicated in all the foregoing, by the cosmogonic role of the Celestial Virgin.

The verb **ברא** has as its subject the third word, **אלהים**, and, although this is a plural, this verb is in the singular, this because **אלהים** is a collective noun; this is why Fabre d'Olivet, considering it from this point of view, translates it as "Lui-les- Dieux", and it is this noun that we will now have to study.

But first, we will consider the sum of the total numerical values of the first two words: $913+203=1116$; this number shows the Tri-Unity considered from the distinctive point of view, then the Senary which, by reflection, results from this point of view, and which is at the same time, by this very fact, the characteristic number of Creation²⁸⁰.

The two halves of this number (which are also the numbers formed respectively by the two central digits and the two extreme digits), 11 and 16, are the alphabetical ranks of the letters **כ** and **ע**, which together designate the Spiritual Force in involutive action.

Finally, 1116 reduces to $1+1+1+6=9$, the number of the letter **ט**²⁸¹, which we'll see again later, and which here designates the envelopment (circular or spherical), in the primordial potential determination of the World Egg, of the elementary principles constituting the organic seeds of universal cyclic manifestation.

(To be continued.)

²⁷⁸See 2nd year, n° 7, p. 191 [p. 75]. - The same word **רבא** means "great" in Aramaic. - Shifting the letters of the word **בראשית** also gives **הרבי**, the Spiritual Master.

(²⁷⁹) 2nd year, n° 12, p. 306 (first figure) [p. 83].

²⁸⁰See 2nd year, n° 11, p. 291 [p. 80], and also *Remarks on the Production of Numbers*, 1st year, n° 8, p. 155.

²⁸¹On the hieroglyphic meaning of this letter, see 3rd year, n° 1, p. 6, note 5 [p. 99, note 258].

NOTES

THE ARCHAEOMETER (continued)*

New data can be obtained by tracing the Archaeometer figure in a different way from that indicated at the beginning of this study. To do this, we draw twelve concentric circles whose radii are in the ratio of consecutive integers, so that, if we take the radius of the first circle as the unit, the successive radii of the other circles will be expressed by the sequence of integers from 2 to 12. In this order, the numbers indicating their rank are at the same time the measures of their respective radii.

1. Earth World, Sphere of the Elements.		עולם עשיה
2. 1 st Heaven, Moon sphere.	מלכות	עולם יצירה
3. 2 nd Heaven, Mercury sphere.	יסוד	עולם בריה
4. 3 rd Heaven, Venus sphere.	דוה	
5. 4 th Heaven, Sun sphere.	נצה	
6. 5 th Heaven, Mars sphere.	תפארת	
7. 6 th Heaven, Jupiter sphere.	חסד	
8. 7 th Heaven, Saturn sphere.	גבורה	עולם אצילות
9. 8 th Heaven, Firmament or Sphere of fixed stars.	בינה	
10. 9 th Heaven.	חכמה	
11. Primum Mobile.	כתר	אין-סוף
12. Empyrean Heaven.		

At the same time, we have indicated the correspondence, from this point of view, of the *Sephiroth* and the various Worlds of Kabbalah with these different Spheres. There are also other, different correspondences, depending on the point of view we're considering; but we'll come back to this later.

The first Sphere, not being a Heaven, corresponds to no *Sephirah*; the first seven Heavens, which follow, are the Spheres of the seven Planets considered in astrological order, and correspond, in the same order, to the seven *Sephiroth* of construction. The Terrestrial World is the World of Material Realization; the Sphere of the Moon corresponds to the World of Formation, and the other six Planetary Spheres are included in the World of Creation.

The Zodiac is traced on the Firmament, which is the Heaven of the fixed Stars; its Signs, distributed according to their correspondence with the Elements, form the four

(*) [Notes for the unpublished March 1912 issue].

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Trigons, which we have already considered. Next come the three Upper Heavens, corresponding to the triple circle drawn around the other figure. These three Heavens are respectively the Ninth Heaven, the First Mobile and the Empyrean Heaven⁽¹⁾ ; it is on the circle representing the First Mobile that the division into 360 degrees is marked, following the two directions of rotation. The Firmament, the Ninth Heaven and the First Mobile correspond to the first three *Sephiroth*, constituting the World of Emanation; as for the Empyrean Heaven, it corresponds to *Ain-Soph*, for it is not a particular Sphere, and its domain must be regarded as unlimited.

We can also draw three circles (dotted lines in the figure), the first of which is inscribed in the dodecagon formed by the sides of the four Trigones, the second of which is circumscribed by this same dodecagon, and the third of which passes through the other points of intersection of the sides of these same Trigones. The following remarks can then be made:

1°The first of these circles envelops, in addition to the Terrestrial World, the Spheres of the Moon, Mercury and Venus.

2°The second circle, in addition to the above Spheres, encloses that of the Sun.

3°The third circle also encloses the Mars Sphere.

4°The Spheres of Jupiter and Saturn, which are outside the three preceding circles, are enveloped by a fourth, which passes through the vertices of the Trigones, and which is the Firmament itself.

2 arcs of a circle, one starting from **t** in **∞** , passing through **∩** in **☿** , and ending at **☿** , at the bottom of the Great Waters; the other starting from **t** in **a** , passing through **☿** in **♈** , and also leads to **☿** , where it joins the previous one.

The first successively crosses all the Planetary Spheres, from **♈** to **∩** , in **∞** , enters the Sphere of the Elements at the beginning of **♈** , leaves it at the end from **♈** , thus including 4 Signs, then retraces all the Spheres in reverse order, starting from **∩** , in **☿** , up to the Firmament, which it reaches at its lowest point.

The second must be taken from this point, back to **t** , whose position in **a** corresponds to the diametrically opposite, highest point of the Firmament. In this sense, it enters the Spheres of **t** and **♈** in **☿** , that of **♈** in the 1^{re} half of **♈** , arrives at **☿** in the middle of this Sign, at the Sphere of **☿** at its end, is appreciably tangent to that of **☿** a little above the horizontal diameter, which corresponds to the surface of the Great Waters, and also in the middle of **♈** ; it exits the **☿** Sphere in the 1st half of **→** , from that of **☿** in the 2nd half of the same Sign, from those of **♈** and **♈** in the 1st half of **a** , and arrives at **t** in the middle of this last Sign.

¹However, the Ninth Heaven is not always distinguished from the First Mobile; here's what Dante says about the latter: "Its movement is not determined by any other; but that of the others is measured on this one, as well as ten on its half and on its fifth. - And by this you can understand how time has its roots in this vessel, and its foliage in the others."

- The figure formed by these 2 arcs, and closed at the top by the line joining the 2 positions of **t** in **a** and \approx , corresponds to the "False Saturn" in Greco-Roman symbolism. -

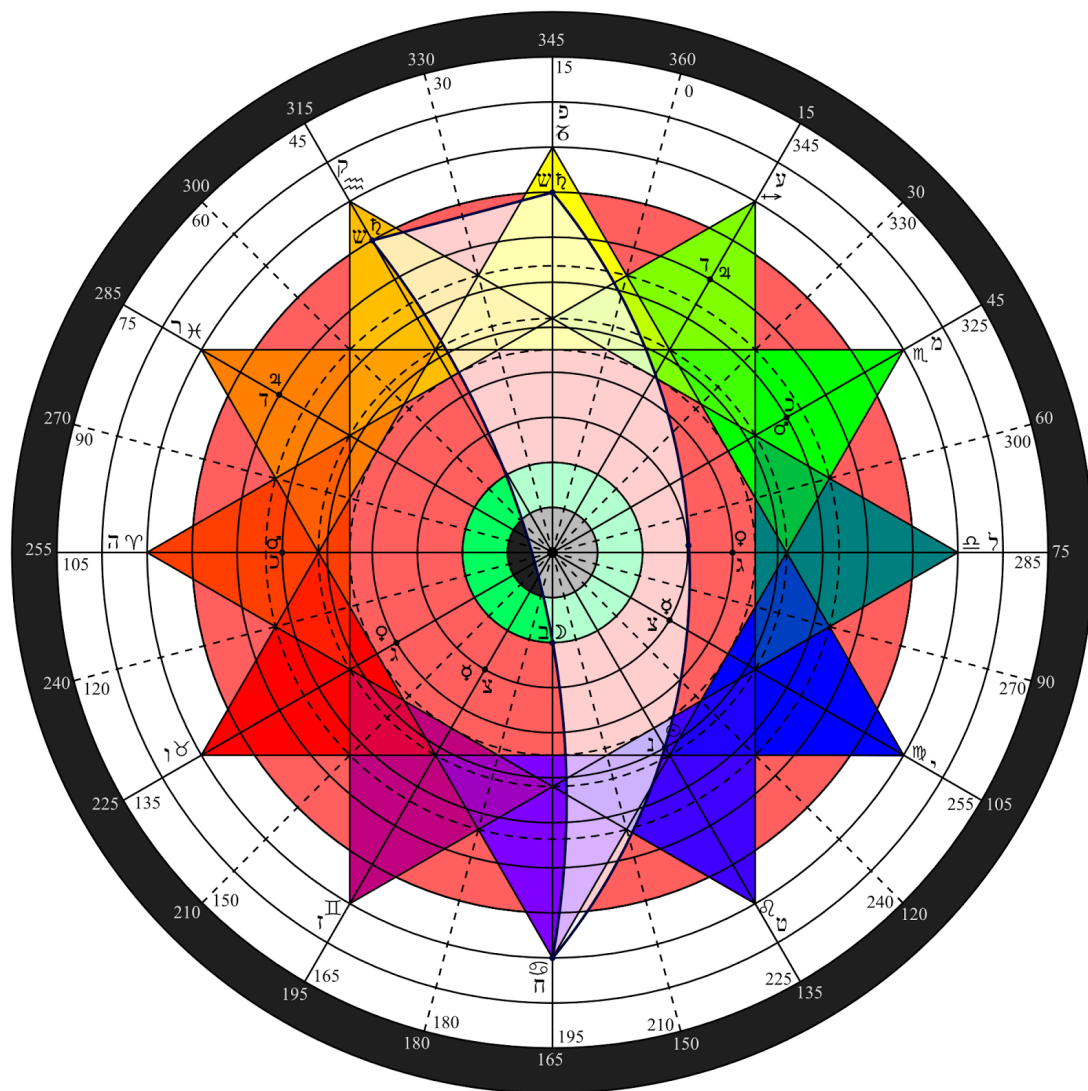
On the other hand, the 1st arc of the circle meets the base $\mathbb{M}\mathbb{X}$ of the Water Trigon in \approx , a little after the point where it emerges from the Sphere of \odot ; almost immediately before, it met the side **a** \mathbb{V} of the Earth Trigon, also between the Spheres of \odot and of

σ It then meets the $\rightarrow\mathbb{V}$ side of the Fire Trigon, again in \approx , and between the Spheres of \odot and \mathbb{Q} . In its lower part, it meets, in \mathfrak{S} , first the base

$\mathbb{V}\mathbb{M}$ of the Earth Trigon, between the \mathbb{Q} and \odot Spheres; then the $\mathbb{I}\mathbb{L}$ side of Air Trigon, near the point where it enters the \odot Sphere; finally the $\mathbb{V}\mathbb{Q}$ side of the Fire Trigon, between the \odot and σ Spheres.

The 2nd arc of the circle, in its lower part, meets the $\mathbb{V}\mathbb{Q}$ side of the Fire Trigon, a little after the beginning of \mathbb{Q} , and between the Spheres of \mathbb{Q} and σ ; the $\mathfrak{S}\mathbb{M}$ side of Water Trigon in the 1st half of \mathbb{Q} , between the Spheres of σ and \odot ; the base $\mathbb{V}\mathbb{M}$ of the Earth Trigon in the same part of the same Sign, and a little after the point where this base emerges from the \odot Sphere; the side $\mathbb{I}\mathbb{L}$ of Air Trigon, in the 2nd half of the same Sign, and between the \odot and \mathbb{Q} Spheres. In its upper part, it meets the $\mathbb{L}\approx$ side of the Air a little after the middle of \rightarrow , between the Spheres of \mathbb{Q} and \odot ; the $\mathbb{M}\mathbb{X}$ base of the Water in the 2nd half of the same Sign, a little after it enters the Sphere of \odot ; finally the $\rightarrow\mathbb{V}$ side of the Fire Trigone a little after the beginning of **a**, and near the point where it enters the Sphere of σ

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[The Archeometer traced with the 12 Spheres: the Worlds of Kabbalah and the "Saturn Scythes". As for the Spheres, the figure was drawn without any indication of color. Four colors were associated with the four Worlds to aid reading: black, green, red and white (the latter for *Atsiluth*, the realm of pure Being). As for *Ain-Soph*, being that which is beyond Being, it was represented in black].

Notes for the Archaeometer.
To be used later.

White, the synthetic color that contains all the others, is the color of the Principle before any manifestation, in its primordial undifferentiated unity. Its primordial manifestation is yellow, the color of the Word, which occupies the apex of the Triangle of the Earth of the Living (i.e., of *Grouper*), and corresponds to the letter \mathfrak{z} and the sign of Capricorn, domicile of Saturn, and gateway to the ascending migrations of souls (via the North Pole), at the Winter Solstice (*Christmas* or *New-Hail*, new salvation or peace ; birth of *Emmanuel*, or the divine principle involuted in us; initiatory birth, by which men are regenerated, and become *Dwidjas* or twice-born)¹.

This is why white, which corresponds to the center of the circle and to the letter \mathfrak{x} , is the sacred color of the initiatory centers that preserve the primordial Tradition in all its integrity; it is that of the *Brâhmanes*, as it was that of the Druids of the age of *Ram*. Yellow is the color of all the centers derived directly from the preceding ones; but the Buddhists, who are nevertheless heretics, have also appropriated this color. It's true that they borrowed it from China, where they took refuge when they were expelled from India, and where they prospered much more than in their country of origin, because their reform did not have the same social consequences there (as regards the caste system)². On the other hand, the colors of the known centers of Thibet are yellow and red; but, apart from only twelve living men, no one has ever seen the *Dalai Lama*, and, if anyone claims to have been admitted into his presence, we can *safely say* that he is an impostor.

Like the Temple of the *Grail* at *Montsalvat*, the Sacred Palace of the Supreme Pontiff, to whom the guardianship of Tradition is entrusted, is situated "on the distant shores from which no mortal approaches", for to reach it, one must already have Immortality, by achieving *Yoga* or perfect Union with the Universal Spirit (*Âtmâ*). The *Montsalvat* of Rosicrucian tradition is the *Olympus* of the Greeks, the *Albordj* of Zoroaster; it is the *Meru*, which crosses the three Worlds, and the seven subdivisions of each of them (*Patalas*, *Dwipas* and *Swargas*), and rises in the middle of the Ocean of the Great Primordial Waters, to the point of

¹On the other hand, the sign of Cancer, the Moon's domicile, is the gateway to the downward migration of souls (through the South Pole), at the Summer Solstice (the symbolic date of *John the Baptist's* birth); it's the gateway to the Underworld (*Patalas*), i.e. the lower states of being (see below for the role of the lunar principle in the Universe).

²In China, yellow is the color attributed first to *Fo-Hi*, and then to all his successors in the Middle Kingdom.

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which corresponds to the North Pole, with the Sun emerging behind it. Here lies the Sanctuary inaccessible to violence (*Agarttha*), "the closed Zero of the twenty-two Arcana"; and it is from this Patriarchal University, this central Temple, Archetype and model of all the others, that it was said: "Seek and you will find, ask and you will receive, knock and it will be opened to you."

For the Archaeometer. - Add notes.

In the East of the Universe's Orient, under the Eye of the Great Pole, the Knights Templar of Forgiveness, Kerubim armed with the Flaming Glaive, watch over the Sources of the four Rivers of Sacred Tradition. At the head of their Columns, at the Orient of their respective Valleys, reside the four Great Kings, who govern the Cardinal Points of the Great Universal Lodge.

Beneath the Divine Triangle of Light, at the summit of the Holy Mountain, soars the Double Eagle of the Holy Synarchic Empire, in Heaven shine the XXII Asters of the Primordial Adamic Alphabet.

Happy are those who can reach the Center of Forgiveness, where, under the Eye of the Great Pole, grows the Tree of Salvation. Under the XXII Flaming Letters of the Astral Alphabet, they will be made Heirs of the Three Worlds; under the Double Eagle, they will receive the Triple Power of Divine Right; under the Luminous Triangle, they will soak and drink from the Sacred Springs of Universal Life.